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TRAVELS

OF

ANACHARSIS THE YOUNGER

IN

GREECE.

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TRAVELS

OF

ANACHARSIS THE YOUNGER

IN

GREECE,

DURING THE MIDDLE OF THE FOURTH CENTURY BEFORE THE CHRISTIAN ÆRA.

BY THE ABBÉ BARTHELEMY,

KEEPER OF THE MEDALS IN THE CABINET OF THE KING OF FRANCE, AND MEMBER OF THE ROYAL ACADEMY OF INSCRIPTIONS AND BELLES-LETTRES.

TRANSLATED FROM THE FRENCH.

IN SEVEN VOLUMES,

And an eighth in Quarto, containing Maps, Plans, Views, and Coins, illustrative of the Geography and Antiquities of Ancient Greece.

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ERRATA.

Page 56, line 4, for *Polyides*, read *Polyidus*.
— 70, — 11, for *Nocomachus*, read *Nicomachus*.
— 153, — 16, and 155, line 1, for *Cithuos*, read *Cythnos*.
— 157, — 31, for *Caunia*, read *Caunus*.
— 175, — 15, for *Panænus*, read *Panænus*.

N. B. In Vol. V. page 409, line 6, after *one of theſe youths*, inſert *named Æſchines*.

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TRAVELS IN GREECE.

CHAP. LXXIX.

CONTINUATION OF THE VOYAGE TO DELOS.

On Religious Opinions.

I HAVE ſaid that the diſcourſe of Philocles was interrupted by the arrival of Demophon. We had ſeen, at a diſtance, this young man converſing with a philoſopher of the Elean ſchool. Having informed himſelf of the ſubject of our converſation, he exclaimed—We muſt expect happineſs only from ourſelves. I had ſtill ſome doubts, but they are now removed; I maintain that there are no gods, or that they do not concern themſelves with

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the affairs of men.—My ſon, replied Philocles, I have known many perſons who, though at your age they were ſeduced by this new doctrine, abjured it when they had no longer any intereſt to maintain it[a].—Demophon proteſted that he would never alter his opinion; and enlarged on the abſurdities of the popular religion, treating with contempt the ignorance of the multitude, and our prejudices with deriſion[b].—Hear me, anſwered Philocles; as we make no arrogant pretenſions, we deſerve not to be mortified. If we are in an error, it is your duty to pity and to inſtruct us; for true philoſophy is mild, compaſſionate, and eſpecially modeſt. Declare to us without reſerve what is the doctrine which ſhe teaches us by you.—I will tell you, replied the young man: Nature and Chance have arranged in order all the parts of the univerſe; and the policy of legiſlators has ſubjected ſocieties to laws[c]. Theſe ſecrets are now revealed.

PHILOCLES.

You ſeem to be elated with this diſcovery.

DEMOPHON.

And have I not reaſon?

PHILOCLES.

I ſhould think not; it may indeed alleviate the

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[a] Plat. de Leg. lib. 10, t. ii. p. 888, A.
[b] Id. ibid. p. 885.
[c] Id. ibid. p. 889.

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remorſe of the guilty, but it cannot but deject the virtuous man.

DEMOPHON.

Why, in what can it be detrimental to him?

PHILOCLES.

Let us ſuppoſe that a nation exiſted which had no idea of the Divine Being; and that a ſtranger, ſuddenly appearing in one of their aſſemblies, ſhould thus addreſs them: You admire the wonders of nature, without aſcending to their author: I declare to you that they are the work of an intelligent being, who watches over their preſervation, and who views you as his children. You conſider all virtues which are unknown as uſeleſs, and all offences which eſcape puniſhment as excuſable: I proclaim to you that an inviſible judge is ever preſent with us, and that thoſe actions which meet not the reward or the vengeance of men are not concealed from his ſight. You imagine that your exiſtence is confined to the few moments which you paſs on earth, and the end of which you view with a ſecret dread: I make known to you that after death an exiſtence of happineſs or miſery ſhall be the lot of the virtuous or vicious man. Tell me, Demophon, can you doubt but that the good and virtuous part of ſuch a people, proſtrate at the feet of their new legiſlator, would receive his doctrine with avidity, and experience the moſt cruel diſappointment and grief if

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ever they ſhould afterward be compelled to renounce it?

DEMOPHON.

They would experience that regret which we feel when we are awakened from a pleaſing dream.

PHILOCLES.

So I think. But, in fine, ſhould you diſpel this dream, would you not have to reproach yourſelf with having deprived the unhappy mortal of that error which produced a ſuſpenſion of his ſufferings? and would not he himſelf accuſe you of having left him without defence againſt the aſſaults of fortune, and the wickedneſs of men?

DEMOPHON.

I would elevate his ſoul by ſtrengthening his reaſon; I would ſhew him that true courage conſiſts in calmly ſubmitting to neceſſity.

PHILOCLES.

What ſtrange conſolation! might he exclaim: I am bound down with bands of iron on the rock of Prometheus; and, while the vulture is tearing my entrails, you coldly adviſe me to repreſs my complaints. Alas! if the woes I endure proceed not from a hand which I may at once reverence and love, I can only conſider myſelf as the ſport of Fortune, and the ſcorn of Nature. The inſect, when it ſuffers, at leaſt has not cauſe to bluſh at the triumph of its enemies, nor at the inſult offered

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to its weakneſs. But, beſides the evils that are common to me and to the reptile, I poſſeſs that reaſon which is more cruel than all theſe, and which inceſſantly renders them more poignant by the foreſight of their conſequences, and the compariſon of my own condition with that of my fellow-beings.

How much would my affliction have been alleviated by that philoſophy which you have treated as groſs and falſe! and according to which nothing happens in this world but by the direction, or with the permiſſion, of a Supreme Being [d]. I ſhould have been ignorant why he had ordained me to be unhappy; but ſince I ſhould have believed that he beneath whoſe hand I ſuffered was at the ſame time the author of my exiſtence, I ſhould have found reaſon to hope that he would ſoothe the bitterneſs of my pains, either during my life or after my death [e]. And how, in fact, could it be poſſible, under the government of the beſt of maſters, at once to be actuated by the moſt exalted hope, and to be wretched?—Could you, Demophon, have the cruelty to reply to theſe complaints by an inſulting contempt, or by frigid pleaſantries?

DEMOPHON.

I would reply by propoſing the example of ſome

[d] Theogn. Sent. v. 165.

[e] Plat. de Rep. lib. 10, t. ii. p. 613, A. Id. de Leg. lib. 5, p. 732, D.

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philoſophers who have ſupported the enmity of men, poverty, exile, and every kind of perſecution, rather than renounce the truth.

PHILOCLES.

They maintained the conteſt in the face of the ſun, on a ſpacious theatre, in the preſence of the world and of poſterity. Such a ſituation, and ſpectators ſo numerous, inſpire courage[f]. But the man who groans in obſcurity, and whoſe tears flow unobſerved, he it is who needs ſupport.

DEMOPHON.

I conſent then to leave to feeble minds that ſupport which you would wiſh to provide for them.

PHILOCLES.

It will be equally neceſſary to them to enable them to reſiſt the violence of their paſſions.

DEMOPHON.

Perhaps ſo. But I ſhall always maintain that vigorous minds, without the fear of the gods, or the hope of the approbation of men, may endure with reſignation all the perſecutions of Fate, and even perform the moſt painful acts of the moſt rigid virtue.

PHILOCLES.

You allow then that our prejudices are neceſſary to the greater part of the human race; and on this

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[f] Plat. de Rep. lib. 10, t. ii. p. 604, A.

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point you agree with all legiſlators [g]. Let us now examine if they would not alſo be uſeful to thoſe privileged minds who pretend to poſſeſs in their virtues alone an invincible ſtrength. You are, no doubt, of this number; and, as you can reaſon cloſely, let us begin with comparing our opinions with yours.

We ſay that men owe obedience to laws which exiſted antecedently to every human inſtitution [h]. Theſe laws, proceeding from that Intelligence which formed and ſtill preſerves the univerſe, are the relations which we bear to that exalted Being, and to our fellow-creatures. We violate them when we commit an act of injuſtice, and offend both againſt ſociety and againſt the firſt author of the order by which ſociety is maintained.

You ſay, on the contrary, The right of the ſtrongeſt is the only notion which Nature has engraven in my heart [i]. The diſtinction between juſtice and injuſtice, virtue and vice, originates not from her, but from poſitive laws. My actions, indifferent in themſelves, are only transformed into crimes in conſequence of the arbitrary conventions of men [k].

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[g] Hippod. de Rep. ap. Stob. lib. 41, p. 250. Zaleuc. ibid. p. 279. Charond. ibid. lib. 42, p. 289. Hermipp. ap. Porphyr. de Abſtin. lib. 4, § 22, p. 378.

[h] Xenoph. Memor. lib. 4, p. 807. Ariſt. Magn. Mor. lib. 1, cap. 34, t. ii. p. 106, E. Id. Rhet. lib. 1, cap. 13, t. ii. p. 541, A. Cudworth. de Ætern. Inſt. et Honeſt. Notion. t. ii. p. 628.

[i] Ap. Plat. de Leg. t. ii. p. 890. Ap. Ariſtot. ibid.

[k] Theod. ap. Laert. lib. 2, § 99. Id. ap. Suid. in Σωκ.

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Let us now ſuppoſe that we both act conformably to our principles; and that we are placed in one of thoſe ſituations, in which virtue, ſurrounded by temptations, has need of her utmoſt ſtrength. On the one hand, honours, riches, and every kind of influence and diſtinction invite; and, on the other, we are threatened with the loſs of life, our families muſt be abandoned to indigence, and our memory ſtigmatized with opprobrium. Chooſe, Demophon; you are only required to commit an act of injuſtice. Obſerve that you ſhall poſſeſs the ring which rendered Gyges inviſible[1]: I mean that the author, the accomplice of your crime, ſhall be a thouſand times more intereſted than yourſelf eternally to conceal it. But, even though it ſhould be diſcovered, what have you to dread? The laws? they ſhall be ſilenced. The opinion of the public? that ſhall only turn againſt you if you reſiſt. Are you awed by the bonds which unite you to ſociety? that ſociety itſelf is about to break them, by abandoning you to the perſecution of the man in power. By the remorſe of conſcience? mere childiſh prejudice! which muſt be diſſipated when you ſhall reflect on that maxim of your writers and politicians—that the juſtice or injuſtice of an action ought only to be eſtimated by the advantages which are derived from it[m].

[1] Plat. de Rep. lib. 10, p. 612.
[m] Lyſand. ap. Plut. Apophth. Lacon. t. ii. p. 229.

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DEMOPHON.

More noble motives would ſuffice to reſtrain me—the love of order, the beauty of virtue, and ſelf-eſteem.

PHILOCLES.

If theſe reſpectable motives are not animated by a ſupernatural principle, how much is it to be feared that ſuch feeble reeds ſhould break beneath the hand which they ſuſtain! Is it to be ſuppoſed that you will believe yourſelf to be invincibly bound by chains which you yourſelf have forged, and of which you keep the key? Will you ſacrifice to abſtractions of the mind, and factitious ſentiments, your life, and all that you hold moſt dear in the world? In the ſtate of degradation to which you are reduced—ſhade, duſt, inſect—under which of theſe titles will you pretend that your virtues are of any importance, that you have need of your own eſteem, or that the preſervation of order depends on the choice that you are about to make? No; never can you aggrandize nihility by beſtowing on it pride: and that powerful law which compels all animals to prefer their own preſervation to that of all the reſt of the univerſe, can only be annulled or modified by another law ſtill more powerful.

As to us, nothing can juſtify vice in our eyes, becauſe our duties are never in oppoſition to our true intereſts. Though our inſignificancy hide us

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in the boſom of the earth, or our power raiſe us to the ſkies[n], we are ever in the preſence of a judge who beholds our actions and our thoughts[o], and who alone gives a ſanction to order, powerful charms to virtue, a real dignity to man, and a legitimate foundation to the eſteem he entertains for himſelf. I reſpect poſitive laws, becauſe they flow from thoſe which God has deeply imprinted on my heart[p]; I aſpire to the approbation of my fellow-mortals, becauſe, like me, they bear in their minds a ray of his light, and in their ſouls the germs of the virtues of which he inſpires them with the deſire. Laſtly, I fear the remorſe of conſcience, becauſe that would degrade me from the elevation to which I attain by acting conformably to the will of the Supreme Being. Thus I have every counterpoiſe which ſuſtains you when on the brink of the abyſs; and poſſeſs beſides a ſuperior force, which enables theſe to make a more vigorous reſiſtance.

DEMOPHON.

I have known many perſons who neither believed in a Deity nor a future life, and yet whoſe moral conduct has never been liable to the ſmalleſt cenſure[q].

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[n] Plat de Leg. lib. 10, t. ii. p. 905.
[o] Xenoph. Memor. lib. 1, p. 728, C.
[p] Archyt. ap. Stob. Serm. 41, p. 267.
[q] Plat. de Leg. lib. 10, t. ii. p. 908, B. Clem. Alex. in Protrept. t. i. p. 20, 21.

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PHILOCLES.

And I could produce to you a ſtill greater number who believed in both, and who yet have ever acted as knaves and villains. What are we to conclude from this? That they both equally acted contrary to their principles; the former when they did good, the latter when they committed evil. Such inconſiſtencies cannot eſtabliſh rules. The queſtion is to know whether a virtue founded on laws which it is believed had their origin in the will of the Divine Being, will not be more pure, ſolid, conſolatory, and eaſy in practice, than a virtue ſolely eſtabliſhed on the changeable opinions of men.

DEMOPHON.

I, in my turn, ſhall aſk you whether true morality can ever be made to accord with a religion which tends only to deſtroy morals? and whether the ſuppoſition of a multitude of unjuſt and cruel gods be not the moſt extravagant idea that ever entered into the human mind? We deny their exiſtence: you have ſhamefully degraded them; you are therefore more impious than we [r].

PHILOCLES.

Theſe gods are the work of our hands, ſince they have our imperfections. We feel greater indignation than you at the vices and frailties which

[r] Plut. de Superſt. t. ii. p. 169, F. Bayle Penſ. ſur la Com. t. i. § 116.

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have been attributed to them. But if we ſhould be able to purify religious worſhip from the ſuperſtitions by which it is disfigured, would you be more diſpoſed to render to the Divine Being the homage which is due to him from mortals?

DEMOPHON.

Prove that he exiſts, and that he extends his care to men, and I will proſtrate myſelf before him.

PHILOCLES.

It is for you to prove that he does not exiſt, ſince you attack an opinion which has been received among all nations during a long ſucceſſion of ages. For my part, I only mean to repreſs the air of raillery and inſult which you at firſt aſſumed. I began by making a compariſon between your doctrine and ours, as we ſhould compare two ſyſtems of philoſophy. The reſult of this parallel would have been, that every man being, according to your writers, the meaſure of all things, ought to refer every thing to himſelf alone[s]; but that, according to us, the meaſure of all things being God himſelf[t], he ſhould be the model by which we ſhould regulate our ſentiments and actions[u].

You aſk me what monument atteſts the exiſt-

[s] Protag. ap. Plat. in Theæt. t. i. p. 167 et 17c, E. Sext. Empir. Pyrrhon. Hypoth. lib. 1, cap. 32, p. 55.
[t] Plat. de Leg. lib. 4, t. ii. p. 716, D.
[u] Id. Epiſt. 8, t. iii. p. 354, E.

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ence of the Deity? I anſwer, the univerſe; the dazzling ſplendour and majeſtic progreſs of the heavenly bodies; the correſpondence of that innumerable multitude of beings; in fine, this whole, and its admirable parts, which all bear the impreſs of a divine hand; in which all is grandeur, wiſdom, proportion, and harmony. I will add the concurrence of all nations[x]: not to compel you to acquieſcence by authority; but becauſe their belief, conſtantly maintained by the cauſe which firſt produced it, is an inconteſtable proof of the impreſſion which the enchanting beauties of nature have ever made on all minds[y].

Reaſon, co-operating with my ſenſes, likewiſe points out to me the moſt excellent of artificers in the moſt magnificent of works. I view a man walking, and I infer that he has within him an active principle. His ſteps conduct him wherever he wiſhes to go, and I thence conclude that this principle adapts the means to the end which it propoſes.—Let us apply this example. All nature is in motion; there is therefore a firſt mover. This motion is ſubjected to a conſtant order; a Supreme Intelligence therefore exiſts. Here ends the miniſtry of my reaſon; ſhould I ſuffer it to

[x] Plat. de Leg. lib. 10, t. ii. p. 886. Ariſtot. de Cœlo, lib. 1, cap. 3, t. i. p. 434, E. Cicer. de Nat. Deor. lib. 1, cap. 17, t. ii. p. 411.

[y] Plat. ibid. Ariſtot. ap. Cicer. de Nat. Deor. lib. 2, cap. 37, t. ii. p. 464.

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proceed farther, I ſhould come at laſt, like many philoſophers, to doubt of my own exiſtence. Even thoſe among the philoſophers who maintain that the world has exiſted from eternity, nevertheleſs admit a firſt cauſe; for, according to them, it is impoſſible to conceive a ſucceſſion of regular motions, performed in concert, without admitting an intelligent moving power [z].

DEMOPHON.

Theſe proofs, however, have not prevented the progreſs of atheiſm.

PHILOCLES.

That is only to be aſcribed to preſumption and ignorance [a].

DEMOPHON.

It is to be aſcribed to the writings of the philoſophers. You are acquainted with their ſentiments on the exiſtence and nature of the Divine Being *.

PHILOCLES.

They have been ſuſpected and accuſed of atheiſm [b], becauſe they have not paid ſufficient reſpect to the opinions of the multitude; becauſe they have ventured to lay down principles of which they foreſaw not the conſequences; and be-

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[z] Ariſt. Metaph. lib. 14, cap. 7, &c. t. ii. p. 1000.
[a] Plat. de Leg. lib. 10, p. 886.
* See note at the end of the volume.
[b] Bayle Contin. de Penſ. ſur la Com. t. iii. § 21 et 26.

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cauſe, in explaining the formation and mechaniſm of the univerſe, too cloſely following the method of the natural philoſophers, they have not called in the aid of a ſupernatural cauſe. There are ſome of them, but the number is very ſmall, who expreſsly reject this cauſe, and their ſolutions are equally incomprehenſible and inſufficient.

DEMOPHON.

They are not more ſo than the ideas which are entertained of the Divinity. His eſſence is unknown, and I can never believe in that of which I have no knowledge.

PHILOCLES.

You advance a falſe principle. Does not Nature inceſſantly preſent you with impenetrable myſteries? You grant that matter exiſts, without having a knowledge of its eſſence. You know that your arm obeys your will, though you cannot perceive the connection between the cauſe and the effect.

DEMOPHON.

Sometimes we are told of one God, and ſometimes of many. The attributes of the Deity appear to me equally imperfect and contradictory. His wiſdom requires that he ſhould maintain order on the earth, but diſorder every where conſpicuouſly triumphs. He is juſt, yet I ſuffer undeſervedly.

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PHILOCLES.

In the origin of ſocieties it was believed that genii, placed in the ſtars, watched over the government of the univerſe; and, as they were ſuppoſed to be inveſted with great power, they obtained the adoration of mortals, and the ſovereign was almoſt every where neglected for his miniſters.

The remembrance of him was however ſtill preſerved among all nations[c]. You will find veſtiges of it, more or leſs apparent, in the moſt ancient monuments; and the moſt expreſs teſtimonies in the writings of the modern philoſophers. Obſerve the ſuperiority which Homer aſſigns to one of the objects of public worſhip: Jupiter is the father of gods and men. Examine all Greece; you will find the one Supreme Being has been long adored in Arcadia, under the name of the god *good* by pre-eminence[d]; and in ſeveral cities under that of the Moſt High[e], or the Moſt Great[f].

Afterwards, hear Timæus, Anaxagoras, and Plato: they will tell you that it was the one Di-

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[c] Acts, ch. x. ver. 35; chap. xvii. v. 23, 28. Romans, ch. i. ver. 25. Jablonſk. Panth. lib. 1, cap. 2, p. 38. Id. in Proleg. § 22. Freret. Defenſ. de la Chronologie, p. 335. Bruck. Hiſt. Phil. t. i. p. 469. Cudw. cap. 4, § 14, &c. &c.

[d] Pauſan. lib. 8, cap. 36, p. 673. Macrob. in Somn. Scip. lib. 1, cap. 2.

[e] Pauſan. lib. 1, cap. 26, p. 62; lib. 5, cap. 15, p. 414; lib. 8, cap. 2, p. 600; lib. 9, cap. 8, p. 728.

[f] Id. lib. 10, cap. 37, p. 893.

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vine Being who reduced the chaos to order, and formed the world [g].

Liſten to Antiſthenes, the diſciple of Socrates. Many gods are adored among different nations, but Nature indicates only one [h].

Laſtly, conſult the philoſophers of the Pythagorean ſchool, who all have conſidered the univerſe as an army which performs its motions as directed by the general; or as a vaſt empire, in which the ſupreme power reſides in the ſovereign [i].

But whence is it that men have given to the genii, who are ſubordinate to the Deity, a title which appertains to him alone? Becauſe, by an abuſe which has long been introduced into all languages, the expreſſions *god* and *divine* frequently only ſignify a ſuperiority of rank, or excellence in merit, and are every day laviſhed on princes whom he has inveſted with his power; minds which he has illuminated with his light, or works which have proceeded from his hands, or from thoſe of men [k]. He is, in fact, ſo exalted and ſo great, that we have no other means of magnifying human gran-

[g] Tim. de Anim. Mund. Plat. in Tim. Anaxag. ap. Plut. de Plac. Philoſ. lib. 1, cap. 7, t. ii. p. 881.

[h] Cicer. de Nat. Deor. lib. 1, cap. 13, t. ii. p. 407. Lactant Inſtit. Divin. lib. 1, cap. 5, t. i. p. 18. Id. de Ira Dei, cap. 11, t. ii. p. 153. Plat. de Orac. Def. t. ii. p. 420.

[i] Archyt. de Doctr. Mor. ap. Stob. ſerm. 1, p. 15. Onat. ap. Stob. Eclog. Phyſ. lib. 1, cap. 3, p. 4. Sthenid. ap. Stob. ſerm. 46, p. 332. Diotog. ibid. p. 330.

[k] Menand. ap. Stob. ſerm. 32, p. 213. Cleric. Ars Critic. ſect. 1. cap. 3, t. i. p. 2. Moſhem. in Cudw. cap. 4, § 5, p. 271.

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deur but by comparing it to his; and, on the other hand, we find it difficult to conceive that he either can or will deign to caſt his eyes on us.

You deny his immenſity; but have you never reflected on the multiplicity of objects which your mind and ſenſes are able at once to comprehend? What! ſhall your ſight without difficulty extend to a great number of ſtadia, and ſhall not he be able with a glance to penetrate infinity? You are able to fix your attention, almoſt in the ſame inſtant, on Greece, Sicily, or Egypt; and ſhall it not be poſſible that his ſhould extend through the whole univerſe [l]?

You aſſign limits to his power, as if he could be great without being good. Can you believe that he bluſhes at his work? that an inſect, or even a blade of graſs, are deſpicable in his ſight? that he has endowed man with ſo many eminent qualities [m], that he has implanted in him the deſire, neceſſity, and hope of knowing him, to remove him for ever from his ſight? No; never can I be induced to believe that the father can forget his children; or that, by a negligence incompatible with his perfections [n], he will not deign to preſerve that order which he has eſtabliſhed in the univerſe.

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[l] Xenoph. Memor. lib. 1, p. 728.
[m] Id. ibid. p. 725, 726.
[n] Plat. de Leg. lib. 10, t. ii. p. 902.

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DEMOPHON.

If that order originated from him, why is there so much guilt and misery to be found on the earth? If he cannot prevent these, where is his power? or, if he will not, where is his justice?

PHILOCLES.

I expected this objection; it has frequently been made, and will be repeated in every age; it is indeed the only one which can be adduced against us. If all men were happy, they would not revolt against the author of their existence; but they suffer beneath his eyes, and he appears to abandon them. Here my reason is confounded; and I interrogate the traditions of antiquity, all of which depose in favour of a providence. I interrogate the sages [o], who almost all agree fundamentally in the doctrine, though they hesitate and differ in the manner in which they explain it. Many of them, convinced that to limit the justice or goodness of God would be to annihilate those attributes, have rather chosen to admit bounds to his power. Some say, God works only to produce good; but matter, by a viciousness inherent in its nature, occasions evil, by resisting the will of the Supreme Being [p]. Others say that the Divine influence extends in its full effect to the sphere of the moon,

[o] Cicer. de Nat. Deor. lib. 1, cap. 2, t. ii. p. 398.
[p] Plat. in Tim. passim.

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but acts only feebly in the inferior regions [q]. Others assert that God directs affairs of consequence, but neglects those of less moment [r]. Lastly, there are some who afford a ray of light to guide me through the darkness by which I am surrounded. Feeble mortals, exclaim they, cease to consider as real evils poverty, sickness, and all the external misfortunes that assail you. These accidents, which by your resignation may be converted into benefits, are only the consequences of the laws necessary to the preservation of the universe. You make a part of the general system of things, but you are only a part. You were created for the whole, and not the whole for you [s].

Thus all is good in nature, except in the class of beings where every thing ought to be best. Inanimate bodies obey without resistance the motions impressed on them; animals destitute of reason yield without reluctance to the instinct which impels them. Men alone are equally distinguished by their vices and their understanding. Are they the slaves of necessity, like the rest of nature? Why are they able to resist their inclinations? Why have they received those lights which lead them

[q] Ocell. Lucan. cap. 2. Arist. de Cœlo, lib. 2, cap. 1, t. i. p. 453. Id. de Part. Anim. lib. 1, cap. 1, t. i. p. 970. Mosheim. in Cudw. cap. 1, § 45. Not. S.

[r] Ap. Plat. de Leg. lib. 10, t. ii. p. 901. Ap. Aristot. de Mundo, cap. 6, t. i. p. 611. Eurip. ap. Plut. de Reip. Ger. t. ii. p. 811.

[s] Plat. de Leg. lib. 10, t. ii. p. 903.

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aſtray—that deſire to attain to the knowledge of their Maker—thoſe ideas of good—that moſt fatal, if it be not the moſt noble of all gifts, the propenſity to commiſerate the woes of their fellow-creatures? When we conſider theſe various privileges by which they are eſſentially characteriſed, ought we not to conclude that God, from views which it is not permitted us to penetrate, has intended to ſubject to the moſt rigid trials the power which we poſſeſs of deliberating and chooſing? Yes; if there be virtues on earth there is juſtice in heaven. He who pays not a tribute to the law, owes to the law a ſatisfaction [t]. Man begins his life in this world, and continues it in an abode where innocence receives the reward of its ſufferings, and where the guilty expiate their crimes till they are purified from their pollution.

Thus, Demophon, do our ſages juſtify Providence. They acknowledge no other evil to which we are expoſed than vice; and know no other explanation of the difficulty it occaſions, than a futurity in which all things ſhall be reſtored to order. To aſk, at preſent, why God has not prevented evil in its origin, is to aſk why he has made the univerſe according to his views, and not according to ours.

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[t] Plat. de Leg. lib. 10, p. 905.

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DEMOPHON.

Religion is only an abſurd mixture of mean ideas and minute ceremonies. As if there were not tyrants enough on earth, you have filled with them the heavens. You ſurround me with inſpectors jealous of each other, eager to obtain my preſents, and to whom I can only offer the homage of a ſervile fear. The worſhip which they require is only a ſhameful traffic; they beſtow on you riches, and you give them victims [u]. Man, when debaſed by ſuperſtition, is the vileſt of ſlaves. Your philoſophers themſelves have not inſiſted on the neceſſity of acquiring virtue before we preſent ourſelves before the Divine Being, or of requeſting it of him in our prayers [x].

PHILOCLES.

I have already ſaid that our public worſhip is groſsly disfigured, and that my deſign was ſimply to explain to you the relations which exiſt between man and the Divinity. Retain your doubts of theſe relations, if you are ſo blind as not to diſcern them; but ſay not that we degrade our ſouls when we ſeparate them from the maſs of beings, aſſign to them the moſt illuſtrious of origins and deſtinies, and eſtabliſh between them and the Supreme Being an intercourſe of benefits and gratitude.

Do you wiſh for a pure and celeſtial morality

[u] Plat. in Eutyphr. t. i. p. 14, C.
[x] Bayle Contin. des Penſées, t. iii. § 51, 54, &c.

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which may exalt your mind and ſentiments, ſtudy the doctrine and conduct of Socrates, who only beheld in his condemnation, impriſonment, and death, the decrees of an infinitely wiſe Being, and did not even deign to complain of the injuſtice of his enemies.

At the ſame time contemplate with Pythagoras the laws of univerſal harmony [y], and inceſſantly have before your eyes the regularity in the diſtribution of the different worlds, and the diſpoſition of the heavenly bodies, the concurrence of all wills in a wiſely governed republic, and of all the paſſions and emotions in a virtuous ſoul; all beings labouring in concert for the maintenance of order, and order preſerving the univerſe and its minuteſt parts; a God the author of this ſublime plan, and men deſtined by their virtues to be ſubſervient to him, and co-operate with him in his great deſign. Never did ſyſtem diſplay more genius, or give a more exalted idea of the grandeur and dignity of man.

Permit me ſtill to proceed; ſince you attack our philoſophers it is my duty to defend them. The youth Lyſis is inſtructed in their opinions, if I may judge from the preceptors who have had the care of his education. I will interrogate him

[y] Theag. ap. Stob. ſerm. 1, p. 11. Criton. ibid. ſerm. 3 p. 43. Polus, ibid. ſerm. 9, p. 105. Diotog. ibid. ſerm. 46, p. 330. Hippodam. ib. ſerm. 101, p. 555. Ocell. ib. Eclog. Phyſ. lib. 1, p. 32.

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on the different articles which have been the ſubject of this converſation, and you ſhall hear his anſwers. You will thus obtain a ſuccinct view of the whole of our doctrine; and be enabled to judge whether reaſon, left to itſelf, could poſſibly have conceived a ſyſtem more worthy of the Divine Being, or of greater utility to mankind *.

PHILOCLES.

Tell me, Lyſis, who formed the world?

LYSIS.

God [z].

PHILOCLES.

How did he form it?

LYSIS.

By an effect of his goodneſs [a].

PHILOCLES.

What is God?

LYSIS.

That which has neither beginning nor end [b]; the eternal [c], neceſſary, immutable, and intelligent Being [d].

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* See note at the end of the volume.

[z] Tim. Locr. de Anim. Mundi, ap. Plat. t. iii. p. 94. Plat. in Tim. ibid. p. 30, &c. Id. ap. Cicer. de Nat. Deor. lib. 1, cap. 8, t. ii. p. 403.

[a] Plat. ibid. p. 29, E.

[b] Thal. ap. Diog. Laert. lib. 1, § 36.

[c] Tim. Locr. de Anim. Mund. ap. Plat. t. iii. p. 96.

[d] Ariſtot. de Nat. Auſcult. lib. 8, cap. 6, t. i. p. 416; cap. 7, p. 418; cap. 15, p. 430. Id. Metaphyſ. lib. 14, cap. 7, p. 1001.

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PHILOCLES.

Can we attain to the knowledge of his eſſence?

LYSIS.

His eſſence is incomprehenſible and ineffable[e], but he ſpeaks diſtinctly by his works[f]; and his language bears the character of great truths, becauſe it is intelligible to the whole world: a more refulgent light would be uſeleſs to us, and doubtleſs would neither accord with his plan nor our weakneſs. Who, in fact, can ſay but the impatience we feel to elevate ourſelves to him may be a preſage of the deſtiny that awaits us? And if indeed it be true, as has been ſaid, that he is ineffably happy in the ſole contemplation of his perfections[g], to deſire to know him is to deſire to partake in his happineſs.

PHILOCLES.

Does his providence extend to all nature?

LYSIS.

Even to the moſt minute objects[h].

PHILOCLES.

Can we conceal our actions from his ſight?

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[e] Plat. in Tim. t. iii. p. 28.

[f] Onat. ap. Stob. Eclog. Phyſ. lib. 1, p. 4.

[g] Ariſtot. de Mor. lib. 10, cap. 8, t. ii. p. 139, E. Id. de Rep. lib. 7, cap. 1. Ibid. p. 425, E.

[h] Plat. de Leg. lib. 10, t. ii. p. 900, C. Theolog. Payenn. t, i. p. 190.

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LYSIS.

No, nor even our thoughts [i].

PHILOCLES.

Is God the author of evil?

LYSIS.

The good Being can only be the cauſe of good [k].

PHILOCLES.

What are your relations to him?

LYSIS.

I am his work, I appertain to him, and his care watches over me [l].

PHILOCLES.

What is the worſhip which is ſuitable to him?

LYSIS.

That which the laws of our country have eſtabliſhed, human wiſdom being unable to arrive at any poſitive knowledge on this ſubject [m].

PHILOCLES.

Is it ſufficient to honour him by ſacrifices and pompous ceremonies?

LYSIS.

No.

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[i] Epicharm. ap. Clem. Alex. Strom. lib. 5, p. 708. Æſchyl. ap. Theophil. ad Autolic. lib. 2, § 54. Eurip. ap. Stob. Eclog. Phyſ. cap. 7, p. 8. Thal. ap. Laert. lib. 1, § 36.

[k] Plat. in Tim. t. iii. p. 30, A. Id. de Rep. lib. 2, t. ii. p. 379. D.

[l] Id. in Phædon, t. i. p. 62, D.

[m] Plat. in Epinom. t. ii. p. 985, D.

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PHILOCLES.

What more is neceſſary?

LYSIS.

Purity of heart[n]; his favour is ſooner to be obtained by virtue than by offerings[o]; and as there can be no communication between him and injuſtice[p], ſome have believed that we ought to force from the altars the guilty wretches who have there taken refuge[q].

PHILOCLES.

Is this doctrine, which is taught by the philoſophers, acknowledged alſo by the prieſts?

LYSIS.

They have cauſed it to be engraven on the gate of the temple of Epidaurus, ENTRANCE INTO THESE PLACES, ſaith the inſcription, IS PERMITTED ONLY TO PURE SOULS[r]. It is loudly declared in our holy ceremonies; in which when the prieſt has ſaid, *Who are thoſe who are here aſſembled?* the multitude reply, *Good and virtuous people*[s].

PHILOCLES.

Have your prayers for their object the goods of this world?

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[n] Zaleuc. ap. Stob. p. 279. Plat. in Alcib. 2, t. ii. p. 149, E. Iſocr. ad Nicocl. t. i. p. 61.

[o] Zaleuc. ap. Diod. Sic. lib. 12, p. 134, et ap. Stob. p. 279. Xenoph. Memor. lib. 1, p. 722.

[p] Charond. ap. Stob. ſerm. 42, p. 289.

[q] Eurip. ap. Stob. ſerm. 44, p. 307.

[r] Clem. Alex. Strom. lib. 5, p. 652.

[s] Ariſtoph. in Pac. v. 435 et 967.

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LYSIS.

No; I know not but they may be hurtful: and I ſhould fear leſt the Deity, offended at the indiſcretion of my petitions, ſhould grant my requeſt[t].

PHILOCLES.

What then do you aſk of him?

LYSIS.

To protect me againſt my paſſions[u]; to grant me true beauty, which is that of the ſoul[x], and the knowledge and virtue of which I have need[y]; to beſtow on me the power to refrain from committing any injuſtice; and, eſpecially, the courage to endure, when neceſſary, the injuſtice of others[z].

PHILOCLES.

What ought we to do to render ourſelves agreeable to the Deity?

LYSIS.

To remember that we are ever in his preſence[a], to undertake nothing without imploring his aſſiſtance[b], to aſpire in ſome degree to reſemble him by juſtice and ſanctity[c], to refer to him all our

[t] Plat. in Alcib. 2, t. ii. p. 138, &c.
[u] Zaleuc. ap. Stob. ſerm. 42, p. 279.
[x] Plat. in Phædr. t. iii. p. 279. Id. in Alcib. 2, t. ii. p. 148. Clem. Alex. Strom. lib. 5, p. 705.
[y] Plat. in Men. t. ii. p. 100; ap. eund. de Virt. t. iii. p. 379.
[z] Plut. Inſtit. Lacon. t. ii. p. 239, A.
[a] Xenoph. Memor. lib. 1, p. 728.
[b] Charond. ap. Stob. ſerm. 42, p. 289. Plat. in Tim. t. iii. p. 27 et 48. Id. de Leg. lib. 4, t. ii. p. 712. Id. Epiſt. 8, t. iii. p. 352, E.
[c] Plat. in Theæt. t. i. p. 176, B. Aur. Carm. verſ. ult.

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actions[d], to fulfil punctually the duties of our condition, and to consider as the first of them all that of being useful to mankind[e]; for the more good we do, the more we merit to be ranked among the number of his children and his friends[f].

PHILOCLES.

May we obtain happiness by observing these precepts?

LYSIS.

Doubtless; since happiness consists in wisdom, and wisdom in the knowledge of God[g].

PHILOCLES.

But this knowledge must be very imperfect.

LYSIS.

And therefore we can only enjoy perfect happiness in another life[h].

PHILOCLES.

Is it true that, after our death, our souls shall appear in the Field of Truth, and render an account of their conduct to inexorable judges? and that afterward some, conveyed into pleasant mea-

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[d] Bias ap. Laert. lib. 1, § 88. Bruck. Histor. Philos. t. i. p. 1072.

[e] Xenoph. Memor. lib. 3, p. 780.

[f] Plat. de Rep. lib. 10, t. ii. p. 612, E. Id. de Leg. lib. 4, p. 716, D. Alexand. ap. Plut. t. i. p. 681, A.

[g] Theag. ap. Stob. serm. 1, p. 11, lin. 50. Archyt. ibid. p. 15. Plat. Theæt. t. i. p. 176; in Eutnyd. p. 280. Id. Epist. 8, t. iii. p. 354, T. Id. ap. Augustin. de Civit. Dei, lib. 8, cap. 9.

[h] Plat. in Epinom. t. ii. p. 992.

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dows, ſhall there enjoy a tranquil exiſtence in the midſt of feſtivals and muſic; while others ſhall be caſt by the Furies into Tartarus, where they ſhall undergo at once the torments of flames, and the cruelty of devouring beaſts [i]?

LYSIS.

I know not.

PHILOCLES.

May we affirm that both theſe claſſes of ſouls, after having paſſed at leaſt a thouſand years in tortures or in pleaſures, ſhall again enter a mortal body, either among the human race or among other animals, and begin a new life [k]; but that eternal puniſhments await certain crimes [l]?

LYSIS.

Of this alſo I am ignorant. The Divine Being has not explained to us the nature of the puniſhments and rewards appointed after death. All that I affirm, from the ideas which we have of order and juſtice, and from the conſent of all nations and all ages [m], is, that every one will be dealt with according to his merits [n]; and that the juſt man, ſuddenly paſſing from the nocturnal day of this life [o] to the pure and reſplendent light of a

[i] Axioch. ap. Plat. t. iii. p. 371.
[k] Id. ibid. Virg. Æneid. lib. 6, v. 748.
[l] Plat. ibid. p. 615. Id. in Gorg. t. i. p. 525.
[m] Id. in Gorg. t. i. p. 523. Plut. de Conſol. t. ii. p. 120.
[n] Plat. de Leg. lib. 10, t. ii. p. 905.
[o] Id. de Rep. lib. 7, t. ii. p. 521.

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ſecond exiſtence, ſhall enjoy that unchangeable happineſs of which this world only preſents the feeble image [p].

PHILOCLES.

What are our duties towards ourſelves?

LYSIS.

To aſſign to the ſpiritual part of us the greateſt honours next to thoſe which we pay to the Divinity; never to pollute it by vices or remorſe, ſell it to riches, ſacrifice it to pleaſure; nor ever, on any occaſion, to prefer a ſubſtance ſo terreſtrial and frail as the body to a ſubſtance whoſe origin is from heaven, and whoſe duration is eternal [q].

PHILOCLES.

What are our duties towards other men?

LYSIS.

They are all contained in this rule: Do not unto others what you would not wiſh they ſhould do unto you [r].

PHILOCLES.

But are you not to be pitied, ſhould all theſe opinions prove mere illuſions, and ſhould the ſoul not ſurvive the body?

LYSIS.

Religion requires not more from her votaries than philoſophy. Far from exacting from the virtuous

[p] Plat. in Epinom. t. ii. p. 973 et 992.
[q] Id. de Leg. lib. 5, p. 727, &c.
[r] Iſocr. in Nicocl. t. i. p. 116.

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man any acrifice which may excite his regret, ſhe diffuſes a ſecret charm over his duties; and procures him two ineſtimable advantages—an undiſturbed tranquillity during his life, and a delicious hope in the moment of death[s].

[s] Plat. in Phædon. t. i. p. 91 et 114.

CHAP.

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CHAP. LXXX.

Continuation of the Library.—Poetry.

I HAD taken with me to the houſe of Euclid young Lyſis, the ſon of Apollodorus. We entered one of the apartments of the library, which contained only poetical works, and treatiſes on morals; of the former there was a great variety, but a very ſmall number of the latter. Lyſis appeared ſurpriſed at this diſproportion. A few books, ſaid Euclid, are ſufficient to inſtruct men, but many are neceſſary for their entertainment. Our duties are limited, but the pleaſures of the mind and heart can know no bounds; the Imagination, by which they are nouriſhed, is equally liberal and fruitful; while Reaſon, poor and ſterile, only diſpenſes to us thoſe feeble lights which are neceſſary: and as we act more from ſenſation than reflection, the talents of the Imagination will always appear to us to have more charms than the counſels of Reaſon her rival.

This ſplendid faculty is leſs employed on what is real than on what is poſſible, a much more extenſive ſubject than reality. Frequently it even paſſes the bounds of poſſibility to indulge in thoſe

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fictions to which no limits can be aſſigned. The voice of Imagination peoples the deſerts, beſtows life on the moſt inſenſible beings, transfers from one object to another the qualities and colours by which they are diſtinguiſhed, and, by a ſucceſſion of transformations, hurries us away into the abode of enchantments, into that ideal world in which the poets, forgetting the earth, and forgetting themſelves, have intercourſe only with intelligences of a ſuperior order.

There they gather their verſes in the gardens of the muſes [t], tranquil ſtreams roll for them their waves of milk and honey [u]; Apollo deſcends from heaven to lend them his lyre [x], and a divine breath, ſuddenly extinguiſhing their reaſon, throws them into the convulſions of a delirium, and compels them to ſpeak the language of the gods, of whom they are then no other than the organs [y].

You ſee, added Euclid, that I borrow the words of Plato. He frequently ridiculed thoſe poets who complain in ſuch frigid language of the fire by which they pretend to be interiorly conſumed. But there are among them thoſe who actually feel the influence of that enthuſiaſm which is called divine inſpiration, or poetic fury [z]. Æſchylus,

[t] Plat. in Ion. t. i. p. 534.
[u] Id. ibid.
[x] Pind. Pyth. 1, v. 1.
[y] Plat. in Ion. t. i. p. 534.
[z] Id. in Phædr. t. iii. p. 245. Id. et Democrit. ap. Cicer. de Orat. cap. 46, t. i. p. 237.

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Pindar, and all our great poets, were actuated by it, as their writings will for ever evince. What do I say? Demoſthenes in our popular aſſemblies, and individuals in ſociety, cauſe us every day to experience its effects. Should you yourſelf have to paint the tranſports or the woes of one of thoſe paſſions which, when at their height, no longer leave the mind its freedom, your eyes, your language, would become alike inflamed and ardent, and the frequent violence of your manner and expreſſion would appear as fits of fury or of madneſs. Yet would you only have yielded to the voice of nature.

This ardour, which ought to animate all the productions of the mind, is diſplayed in poetry [a] with more or leſs intenſity, according as the ſubject requires more or leſs emotion, or the author more or leſs poſſeſſes that ſublime talent which accommodates itſelf with facility to the characters of the paſſions; or that profound ſentiment which ſuddenly enkindles in his heart, and rapidly communicates itſelf to the feelings of others [b]. Theſe two qualities are not always united. I knew a poet of Syracuſe who never made ſuch beautiful verſes as when he was tranſported beyond himſelf by a violent enthuſiaſm [c].

[a] Cicer. Tuſculan. lib. 1, cap. 26, t. ii. p. 254. Id. ad Quint. lib. 3, epiſt. 4, t. ix. p. 87; epiſt. 5, p. 89.
[b] Ariſtot. de Poet. cap. 17, t. ii. p. 665, C.
[c] Id. Probl. t. ii. p. 817, C.

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Lyſis then aſked ſeveral queſtions, the purport of which may be gathered from the ſubſtance of the anſwers of Euclid. Poetry, ſaid the latter, has its particular language and ſtyle. In the epic poem, and in tragedy, a great action is repreſented, all the parts of which are connected at the pleaſure of the poet, who alters known facts by adding others which may increaſe the intereſt; ſometimes giving them greater importance by the means of marvellous incidents, and ſometimes by the varied charms of diction, or the beauty of the thoughts and ſentiments. Frequently the fable, that is to ſay, the manner of diſpoſing the action [d], coſts more labour, or does more honour, to the poet, than even the compoſition of the verſes [e].

The other kinds of poetry do not require from the writer ſo artificial a conſtruction; but he ought always to diſplay a ſpecies of invention, to animate whatever ſubject he treats with novel fictions, to impart to his readers his own ardour, and never to forget that, according to Simonides [f], poetry is a ſpeaking picture, and painting a mute poetry.

It hence follows that verſe alone cannot conſtitute a poem. The hiſtory of Herodotus put into verſe would ſtill be only a hiſtory [g], becauſe it

[d] Ariſtot. de Poet. cap. 6, t. ii. p. 656, E.
[e] Id. ibid. cap. 9, t. ii. p. 659, E.
[f] Plut. de Aud. Poet. t. ii. p. 17. Voſſ. de Art. Poet. Nat. l. 6.
[g] Ariſtot. de Poet. cap. 9, t. ii. p. 659.

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would neither contain a fable nor fictions [h]. It alſo follows that we ought not to enumerate among the productions of poetry the ſentences of Theognis, Phocylides, &c. nor even the ſyſtems of nature of Parmenides and Empedocles [i]; though the works of the latter ſometimes contain ſplendid deſcriptions [k] or ingenious allegories [l].

I have ſaid that Poetry has a peculiar language. In the compacts which ſhe has entered into with Proſe, ſhe has agreed never to appear but with the richeſt, at leaſt the moſt elegant, ornaments; and all the colours of nature are delivered into her hands, with the obligation inceſſantly to uſe them, and the hope of pardon ſhould ſhe even ſometimes abuſe them.

She has added to her empire a number of words interdicted to Proſe, and others which ſhe lengthens or ſhortens by the addition or retrenchment of a letter or ſyllable. She poſſeſſes the power of creating new ones [m], and the almoſt excluſive privileges of employing thoſe which are no longer in uſe, or which are only ſo in a foreign country [n]; of combining many into one [o], diſpoſing them in

[h] Plat. in Phædon. t. i. p. 61, B.
[i] Ariſtot. de Poet. cap. 1, p. 653. Plut. de Aud. Poet. p. 16.
[k] Ariſtot. ap. Diog. Laert. lib. 8, § 57. Emped. ap. Plut. de Vitand. Ære Alien. t. ii. p. 830. Sext. Empir. adv. Logic. lib. 7, p. 396.
[l] Sext. Empir. ibid. p. 392.
[m] Ariſtot. de Poet. cap. 21, t. ii. p. 669, B.
[n] Id. ibid. p. 668, D. et cap. 22, p. 669, E.
[o] Id. ibid. cap. 20, p. 668, A.

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an order before unknown [p], and indulging in thoſe licences which diſtinguiſh poetical elocution from ordinary language.

The privileges granted to genius are extended to almoſt all the inſtruments which ſecond its operations; and hence the numerous forms of verſe, each of which has a peculiar character indicated by nature. That of the heroic is a majeſtic grandeur; it has therefore been appropriated to the epic poem. The iambic frequently occurs in converſation, and has been ſucceſsfully employed in dramatic poetry. Other forms are found to be better adapted to ſongs accompanied with dances [q *], and are uſed in odes and hymns. Thus have the poets multiplied the means of diffuſing pleaſure.

Euclid, as he ended, ſhewed us the works which have appeared at different times under the names of Orpheus, Muſæus, Thamyris [r], Linus, Anthes [s], Pamphus [t], Olen [u], Abaris [x], Epimenides [y], &c. Some contain only ſacred hymns or plaintive ſongs; others treat of ſacrifices, oracles, expiations,

[p] Ariſtot. de Poet. cap. 22, p. 670, C.
[q] Id. ibid. cap. 24, p. 672, B.
* See, concerning the different kinds of Greek verſe, Chap. XXVII. of this work.
[r] Plat. de Rep. lib. 2, t. ii. p. 364. Id. de Leg. lib. 8, t. ii. p. 829. Ariſtot. de Gener. Animal. lib. 2, cap. 1, t. i. p. 1073.
[s] Heracl. ap. Plut. de Muſ. t. ii. p. 1132.
[t] Pauſan. lib. 1, p. 92, 94, &c.
[u] Herodot. lib. 4, cap. 35.
[x] Plat. in Charmid. t. ii. p. 158.
[y] Diog. Laert. lib. 1, § 111.

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and enchantments. In ſome of theſe, and eſpecially the Epic Cycle, which is a collection of fabulous traditions whence the tragic writers have frequently taken the ſubjects of their pieces[z], are contained the genealogies of the gods, the combat of the Titans, the expedition of the Argonauts, and the wars of Thebes and Troy[a]; theſe being the principal objects which engaged the attention of men of literature during many ages. As the greater part of theſe works are not by the authors whoſe names they bear *, Euclid had not arranged them in any regular order.

Next came the works of Heſiod and Homer. The latter were accompanied by a formidable body of interpreters and commentators[b]. I had read, with no ſmall diſguſt, the elucidations of Steſimbrotus and Glaucon[c]; and had been much diverted with the labour employed by Metrodorus of Lampſacus to diſcover a continued allegory in the Iliad and Odyſſey[d].

After the example of Homer, a great number of poets undertook to celebrate the war of Troy. Among others were Arctinus, Steſichorus[e], Sacadas[f], and Leſches[g], who began his work by

[z] Caſaub. in Athen. p. 301.
[a] Fabr. Bibl. Græc. lib. 1, cap. 17, &c.
* See note at the end of the volume.
[b] Fabr. Bibl. Græc. t. i. p. 330.
[c] Plat. in Ion. t. i. p. 530.
[d] Id. ibid. Tatian. adv. Gent. § 37, p. 80.
[e] Fabr. Bibl. Græc. t. i. p. 9 et 597.
[f] Athen. lib. 13, cap. 9, p. 610. Meurſ. Bibl. Græc. cap. 1.
[g] Pauſan. lib. 10, cap. 25, p. 860.

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theſe emphatical words: *I ſing the fortune of Priam, and the famous war . . . .*[h]. The ſame Leſches, in his little Iliad[i], and Dicæogenes, in his Cypriacs[k], deſcribed all the events of this war. The poems of the Heracleid and the Theſeid omit none of the exploits of Hercules and Theſeus[l]. Theſe authors never underſtood the nature of the epic poem. They followed in the train of Homer; and were loſt in his rays, as the ſtars vaniſh in the ſplendour of the ſun.

Euclid had endeavoured to collect all the tragedies, comedies, and ſatires, which within near two hundred years had been repreſented in the theatres of Greece[m] and Sicily. He poſſeſſed about three thouſand[n] *, yet his collection was not complete. What an exalted idea muſt we not hence conceive of the literature of the Greeks, and the fecundity of their genius! I often reckoned more than a hundred pieces which were the production of the ſame author. Among other ſingular works which Euclid pointed out to our attention, he ſhewed us the Hippocentaur, a tragedy, in which Chæremon had not long before

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[n] Horat. de Art. Poet. v. 137.

[i] Fabr. Bibl. Græc. t. i. p. 280.

[k] Herodot. lib. 2, cap. 117. Ariſtot. de Poet. cap. 16, t. ii. p. 664; cap. 23, p. 671. Athen. lib. 15, cap. 8, p. 682. Perizon. ad Ælian. Var. Hiſt. lib. 9, cap. 15.

[l] Ariſtot. de Poet. cap. 8, t. ii. p. 658.

[m] Æſchin. de Falſ. Legat. p. 398.

[n] Meurſ. Bibl. Græc. et Attic. Fabr. Bibl. Græc. &c.

*. See note at the end of the volume.

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introduced, contrary to the received practice, all the different kinds of verſe [o]. This novelty however did not meet with ſucceſs.

The mimi were at firſt only obſcene or ſatirical farces, which were repreſented on the ſtage. Their name was afterwards transferred to little poems which deſcribe particular adventures [p]. They reſemble comedy by their ſubject, but differ from it by their want of a plot, and ſometimes by their extreme licentiouſneſs [q]. There are ſome of them however which abound in a decent and exquiſite pleaſantry. Among the mimi which Euclid had collected, I found thoſe of Xenarchus, and thoſe of Sophron of Syracuſe [r]. The latter were much admired by Plato, who having received them from Sicily, made the Athenians acquainted with them; and on the day of his death they were found under the pillow of his bed [s] *.

Before the diſcovery of the dramatic art, continued Euclid, thoſe poets to whom Nature had granted refined ſenſibility, but denied the talents requiſite for the epic poem, ſometimes pathetically

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[o] Ariſtot. de Poet. t. ii. cap. 1, p. 653; cap. 24, p. 672.

[p] Voſſ. de Inſt. Poet. lib. 2, cap. 30, p. 150.

[q] Plut. Sympoſ. lib. 7, quæſt. 8, t. ii. p. 712. Diomed. de Orat. lib. 3, p. 448.

[r] Ariſtot. de Poet. cap. 1, t. ii. p. 653.

[s] Diog. Laert. lib. 3, § 18. Menag. ibid. p. 146. Voſſ. ibid. cap. 33, p. 161.

* There ſeems reaſon to conjecture that ſome of the poems called *Mimi* were written in the manner of the tales of La Fontaine.

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deſcribed the calamities of nations, or the misfortunes of an ancient hero; and ſometimes deplored the death of a relation or a friend, and by indulging aſſuaged their grief. Their plaintive ſongs, almoſt always accompanied by the flute, were known under the name of Elegies or Lamentations [t].

The conſtruction of this kind of poetry is regularly irregular: I mean that verſes of ſix and five feet ſucceed each other alternately [u]. Its ſtyle ſhould be ſimple; for a heart really afflicted aims not to attract our admiration. The expreſſions ſhould ſometimes be ardent, like the cinders which cover a devouring fire, but ſhould not burſt forth into the exclamations and imprecations of deſpair. Nothing more effectually moves compaſſion than perfect gentleneſs in the extremity of ſuffering. Would you wiſh for the model of an elegy equally conciſe and affecting, you may find it in Euripides. Andromache, brought into Greece, throws herſelf at the feet of the ſtatue of Thetis, the mother of Achilles. She does not complain of that hero; but, at the remembrance of the fatal day on which ſhe ſaw Hector dragged round the walls of Troy, her eyes overflow with

[t] Procl. Chreſtom. ap. Phot. Biblioth. p. 984. Voſſ. de Inſtit. Poet. lib. 3, cap. 11, p. 49. Mem. de l'Acad. des Beil. Lettr. t. vi. Hiſt. p. 277; t. vii. Mem. p. 337.

[u] Horat. de Art. Poet. v. 75.

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tears. She accuſes Helen as the cauſe of all her woes; ſhe recals to mind the cruel perſecutions of Hermione; and, after having a ſecond time pronounced the name of her huſband, ſuffers her tears to flow in ſtill more copious ſtreams [x].

The elegy may ſooth our ſorrows when we are in misfortune, but it ought to inſpire us with courage when we are on the point of being attacked by calamity. It then aſſumes a more nervous tone; and, employing the moſt forcible images, compels us to bluſh at our cowardice, and envy the tears ſhed at the funeral of the hero who has ſacrificed his life in the ſervice of his country.

Thus was it that Tyrtæus revived the drooping ardour of the Spartans [y], and Callinus infuſed new vigour into the inhabitants of Epheſus [z]. Here are their elegies, and alſo the poem intitled Salamis, which Solon compoſed to engage the Athenians to retake the iſland of that name [a].

Wearied at length with lamenting the too real calamities of humanity, the elegiac poets applied themſelves to paint the gentler woes of Love [b]; and many of them have thus acquired a celebrity which they have reflected on their miſtreſſes. The charms of Nanno were ſung by Mimnermus of

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[x] Eurip. in Androm. v. 103.
[y] Stob. ſerm. 49, p. 353.
[z] Id. ibid. p. 355.
[a] Plut. in Sol. t. i. p. 82.
[b] Horat. de Art. Poet. v. 76.

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Colophon, who is ranked among the moſt eminent of our poets [c]; and the beautiful Battis is daily celebrated by Philetas of Cos [d], who, though yet young, has deſervedly acquired a great reputation. It is ſaid that his body is ſo waſted and feeble, that, to enable himſelf to withſtand the violence of the wind, he is obliged to faſten plates of lead to his ſhoes [e]. The inhabitants of Cos, elated with the honour his poetical fame has reflected on his country, have erected to him, under a plane tree, a ſtatue of bronze [f].

I chanced to lay my hand on a volume intitled *The Lydian*. That work, ſaid Euclid, is by Antimachus of Colophon, who lived in the laſt century [g], and who is likewiſe the author of the well known poem of the Thebaid [h]. He was violently enamoured of the beautiful Chryſeis, whom he followed into Lydia, of which country ſhe was a native, and where ſhe died in his arms. On his return home, he could find no other conſolation for his affliction than to perpetuate it in his writ-

[c] Chamœl. ap. Athen. lib. 13, cap. 3, p. 620. Strab. lib. 14, p. 633 et 643. Suid. in Μίμνες. Horat. lib. 2, epiſt. 2, v. 101. Propert. lib. 1, eleg. 9, v. 11. Gyrald. de Poet. Hiſt. Dialog. 3, p. 161.

[d] Hermeſian. ap. Athen. lib. 13, cap. 8, p. 598.

[e] Athen. lib. 12, cap. 13, p. 552. Ælian. Var. Hiſt. lib. 9, cap. 14; lib. 10, cap. 6. Suid. in Φιλητ.

[f] Hermeſian. ibid.

[g] Schol. Pind. Pyth. 4, v. 398. Schol. Apoll. Rhod. lib. 1, v. 1289; lib. 2, v. 297, &c.

[h] Athen. lib. 11, p. 468, 475, et 482.

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ings, and to give to this elegy the name which it bears [i].

I am acquainted with the Thebaid, anſwered I. Though the diſpoſition of that poem be not happy [k], and we meet with in it, from time to time, verſes of Homer tranſcribed almoſt word for word [l], I nevertheleſs allow that the author, in many reſpects, merits praiſe. Yet the inflation [m], harſhneſs, and I will venture to ſay, dryneſs, of the ſtyle [n], make me preſume that the writer did not poſſeſs ſufficient elegance of mind, or ſenſibility of heart [o], to intereſt us in the death of Chryſeis. But I will examine whether my conjecture be well-founded. I therefore read the poem, while Euclid ſhewed to Lyſis the elegies of Archilochus, Simonides, Clonas, Ion [p], &c. When I had ended the peruſal of it—I perceive, ſaid I, that I was not miſtaken; Antimachus has arrayed his grief in pompous ornaments. Without perceiving that he has already found conſolation who ſeeks it in examples, he compares his woes to the ſufferings of the ancient heroes of Greece [q], and prolixly de-

[i] Hermeſian. ap. Athen. lib. 13, p. 598. Plut. de Conſol. t. ii. p. 106.
[k] Quintil. lib. 10, cap. 1, p. 629.
[l] Porphyr. ap. Euſeb. Præp. Evang. lib. 10, p. 467.
[m] Catull. de Cinn. et Voluſ. carm. lxxxvii.
[n] Dionyſ. Halic. de Compoſ. Verb. t. v. p. 150. Id. de Cenſ. Vet. Script. cap. 2, p. 419.
[o] Quintil. ibid.
[p] Mem. de l'Acad. des Bell. Lettr. t. vii. p. 352.
[q] Plut. de Conſol. t. ii. p. 106.

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ſcribes the painful labours of the Argonauts in their expedition [r].

Archilochus, ſaid Lyſis, believed that he had found a more happy termination to his griefs in wine. His brother-in-law had periſhed at ſea; and, in ſome verſes which the poet compoſed on the occaſion, after having expreſſed ſome regret for his death, he ſoon haſtens to calm his grief: For in truth, ſays he, my tears cannot reſtore him to life, nor will our ſports and pleaſures in the leaſt increaſe the rigour of his fate [s].

Euclid made us obſerve that the mixture of verſes of ſix feet with thoſe of five was formerly only uſed in the elegy, properly ſo called; but that it was afterwards employed in different kinds of poetry. While he was producing ſome examples [t], he received a book which he had expected a long time. This was the Iliad in elegiac verſe, that is to ſay, to each line of Homer the writer had added a ſhorter verſe after his faſhion. The name of this author was Pigres; he was brother to the late queen of Caria—Artemiſia the wife of Mauſolus [u]; which, however, had not prevented him from producing the moſt extravagant and wretched work that perhaps exiſts.

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[r] Schol. Pind. Pyth. 4, v. 398. Schol. Apoll. Rhod. lib. 1, v. 1289; lib. 3, v. 409; lib. 4, v. 259, &c.

[s] Plut. de Aud. Poet. t. ii. p. 33.

[t] Mem. de l'Acad. des Bell. Lettr. t. vii. p. 383.

[u] Suid. in Πίγρ.

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Several ſhelves were filled with hymns to the gods, odes in honour of the victors in the various games of Greece, eclogues, ſongs, and a number of fugitive pieces.

The eclogue, ſaid Euclid, paints the pleaſures of the paſtoral life, and exhibits to us ſhepherds ſeated on the turf, on the banks of a ſtream, on the brow of a hill, or beneath the ſhade of an ancient tree, who ſometimes tune their pipes to the murmurs of the waters or the zephyrs; and ſometimes ſing their loves, their innocent diſputes, their flocks, and the enchanting objects by which they are ſurrounded.

This kind of poetry has not made any progreſs among us. We muſt ſeek for its origin in Sicily[x]. There, at leaſt as we have heard, between mountains crowned with lofty oaks, a valley extends in which Nature has laviſhed her treaſures; and where, in the midſt of a laurel grove[y], was born the ſhepherd Daphnis, on whom the gods emulouſly beſtowed their favours. The Nymphs nurſed him in his infancy; he received from Venus grace and beauty, and from Mercury perſuaſive eloquence; Pan directed his fingers on the flute with ſeven pipes; and the Muſes modulated the accents of his harmonious voice. Soon collecting around him the ſhepherds of the diſtrict, he taught

[x] Diod. Sic. lib. 4, p. 283.
[y] Id. ibid.

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them to know and prize the happineſs of the paſtoral life. The reeds were converted into inſtruments of muſic. The echoes, animated by their ſound, repeated on every ſide the accents of tranquil and durable happineſs. Daphnis did not long enjoy the benefits of which he had been the author; he died in the prime of his years, the victim of love [z]; but even unto our time [a] his pupils have never ceaſed to celebrate his name, and to deplore the woes which terminated his life [b]. The paſtoral poem, of which it is ſaid he firſt conceived the idea, was afterwards brought to perfection by two Sicilian poets, Steſichorus of Himera, and Diomus of Syracuſe [c].

I can eaſily imagine, ſaid Lyſis, that this ſpecies of poem muſt preſent us with pleaſing landſcapes; but ſurely the ignoble figures which are introduced in them muſt ſtrangely detract from their beauty. In what manner can we be intereſted by rude ſhepherds, occupied in their mean employments? There was a time, anſwered Euclid, when the care of flocks was not confided to ſlaves, but the owners took this employment on themſelves, becauſe no other riches were then known. This fact is atteſted by tradition, which teaches us that men

[z] Voſſ. de Inſt. Poet. lib. 3, cap. 8. Mem. de l' Acad. des Bell. Lettr. t. v. Hiſt. p. 85; t. vi. Mem. p. 459.
[a] Diod. Sic. lib. 4, p. 283.
[b] Ælian. Var. Hiſt. lib. 10, cap. 18. Theocr. Idyl. 1.
[c] Ælian. ibid. Athen. lib. 14, cap. 3, p. 619.

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were ſhepherds before they were huſbandmen: it is alſo proved by the deſcriptions of the poets; who, notwithſtanding the licences in which they may indulge, have often preſerved to us a faithful tranſcript of ancient manners[d]. The ſhepherd Endymion was beloved by Diana; Paris watched on Mount Ida the flocks of his father Priam, king of Troy; and Apollo kept thoſe of king Admetus.

A poet may therefore, without offending againſt the rules of propriety, carry us back to remote ages, and conduct us into thoſe retreats where ſuch individuals as had received from their fathers a fortune proportionate to their wants, paſſed their peaceful days in harmleſs ſports; and protracted, if I may ſo ſpeak, their infancy to the end of their lives.

He may beſtow on his characters an emulation that ſhall give activity to their minds. They ſhall feel more than they ſhall think. Their language ſhall be always ſimple, natural, figurative, and more or leſs elevated according to the difference of conditions, which in the paſtoral life was governed by the nature of poſſeſſions; in the firſt claſs of which were placed cows, and next to theſe, ſheep, goats, and hogs[e]. But as the poet ought only to attribute to his ſhepherds mild paſſions and ſlight vices, he can only preſent us with a ſmall

[d] Plat. de Leg. t. ii. p. 682.
[e] Mem. de l'Acad. des Bell. Lettr. t. iv. p. 534.

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number of ſcenes; and the ſpectators will become diſguſted with a uniformity equally fatiguing with a ſea continually calm, and a ſky conſtantly ſerene.

From the want of motion and variety, the eclogue can never be ſo pleaſing to our taſte as that poetry in which the heart diſplays itſelf in the moment of pleaſure or of pain. I mean to ſpeak of ſongs, with the different kinds of which you are acquainted. I have divided them into two claſſes. The firſt contains the ſongs of the table [f], and the other thoſe which are peculiar to certain profeſſions and occupations; ſuch as the ſongs of reapers, vintagers, millers, workers in wool, weavers, nurſes, &c. [g]

The intoxication of wine, love, joy, or patriotiſm, characterize the former. They require a peculiar talent, which renders precepts unneceſſary to thoſe who have received it from Nature, and to thoſe who have not they would be uſeleſs. Pindar has compoſed drinking ſongs [h]; but thoſe of Anacreon and Alcæus will always be ſung. In the ſecond claſs of ſongs, the recital of labours is ſoftened by the recollection of certain circumſtances, or the intimation of the advantages which they procure. I once heard a ſoldier, when half intoxicated, ſing a military ſong, of which I rather

[f] Mem. de l'Acad. des Bell. Lettr. t. ix. p. 320.
[g] Ibid. p. 347.
[h] Athen. lib. 10, cap. 7, p. 427. Suid. in Πίνδ.

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remember the ſenſe than the words:—"A ſpear, a ſword, and a buckler compoſe al my treaſure; yet I poſſeſs fields, harveſts, and wine. I have ſeen men proſtrate at my feet, who called me their ſovereign and their maſter, for they had no ſpear, ſword, nor buckler[1]."

What a progreſs may we not expect poetry to make in a country in which Nature, and the inſtitutions of each city and ſtate, inceſſantly incite lively and brilliant imaginations to diſplay their powers with profuſion! For it is not only to thoſe poets who have been ſucceſsful in the epopœia and the dramatic art that the Greeks have erected ſtatues, and rendered the ſtill more valuable homage of rational eſteem; illuſtrious honours are reſerved for thoſe who have excelled in any of the different kinds of lyric poetry. There is not a city which in the courſe of the year does not celebrate a number of feſtivals in honour of the gods; nor any feſtival which is not ſolemnized with new hymns, ſung in the preſence of all the inhabitants, and by choruſes of youths taken from the principal families. What a motive for emulation is here offered to the poet! and how diſtinguiſhed is the honour he receives, when, by celebrating the victories of the athletæ, he himſelf merits the gratitude of their country! Let us tranſport him to a more il-

1. Athen. lib. 15, cap. 15. p. 695.

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luſtrious theatre, and imagine him appointed to conclude by his ſongs the feſtivals of Olympia, or the other great ſolemnities of Greece. What muſt he feel when twenty or thirty thouſand ſpectators, enchanted with his harmonious numbers, rend the ſkies with ſhouts of admiration and joy! No! the greateſt potentate on earth could never beſtow on genius a reward of ſuch ineſtimable value.

Hence ariſes that diſtinction which, among us, the poets who contribute to the embelliſhment of our feſtivals enjoy, eſpecially when they preſerve in their compoſitions the peculiar character of the divinity whom they celebrate. For, relatively to its object, each ſpecies of ſong or hymn ſhould be diſtinguiſhed by a particular ſtyle and kind of muſic: if it is addreſſed to the ſovereign of the gods, it ſhould be grave and majeſtic; if to the muſes, it ſhould be expreſſed in the ſofteſt and moſt harmonious ſounds. The ancients punctually obſerved this juſt proportion; but the moderns, who believe themſelves to be wiſer than their anceſtors, becauſe in ſome things they have attained to a little more knowledge, have not been aſhamed to neglect it [k].—I have remarked, ſubjoined I, this conformity in your moſt trivial cuſtoms, when they may be traced back to a certain antiquity;

[k] Plat. de Leg. lib. 3, t. ii. p. 700. Plut. de Muſ. t. ii. p. 1133. Lettr. ſur la Muſique, par M. l'Abbé Arnaud, p. 16.

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and I have admired your firſt legiſlators, who early perceived that it was better to enchain your liberty by forms than by reſtraint. I have even obſerved, in ſtudying the origin of nations, that the empire of cuſtoms and rites has every where preceded that of laws. Cuſtoms are like guides who lead us by the hand through paths which are frequently trodden; while the laws are like thoſe maps in which the roads are marked out by a ſingle ſtroke, without any regard to their windings.

I ſhall not read to you, reſumed Euclid, the tireſome liſt of all the authors who have ſucceeded in lyric poetry; but I will name to you the principal. Theſe are Steſichorus, Ibycus, Alcæus, Alcman, Simonides, Bacchylides, Anacreon, and Pindar. Several of the female ſex have alſo cultivated a ſpecies of writing ſo ſuſceptible of graces; and among theſe are diſtinguiſhed Sappho, Erinna, Teleſilla, Praxilla, Myrtis, and Corinna[1].

Before I proceed any farther, I ought to ſpeak to you of a kind of poem in which that enthuſiaſm of which we have ſpoken is frequently diſplayed: I mean hymns in honour of Bacchus, known by the name of Dithyrambics. Both the writer and ſinger of them ſhould be under the influence of a kind of delirium[m]; for they are appropriated to

[1] Voſſ. de Inſt. Poet. lib. 3, cap. 15, p. 80.
[m] Plat. in Ion. t. i. p. 534. Id. de Leg. lib. 3, t. ii. p. 700.

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direct certain animated and violent dances, which are most frequently performed in a round [n].

This species of poem is easily known by peculiar properties which distinguish it from every other [o]. To portray at once the qualities and relations of an object, it is frequently permitted to combine several words into one; which licence sometimes gives birth to words of such length and intricacy as to fatigue the ear, but so sonorous as to agitate the imagination [p]. Metaphors, which seem to have no relation, succeed without following each other. The author, who proceeds only by impetuous starts, discerns, but neglects to mark, the connection of his ideas. Sometimes he departs from every rule of art; and sometimes employs the different measures of verse, and the various kinds of modulation [q].

Whilst, under favour of these licences, the man of genius displays to our eyes the immense riches of poetry, his feeble imitators discover to us its empty ostentation. Without animation and without interest, and becoming obscure while they labour to appear profound, they diffuse over common ideas colours that are still more common.

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[n] Procl. Chrestom. ap. Phot. Bibl. p. 985. Pind. in Olymp. 13, v. 25. Schol. Aristoph. in Av. v. 1403.

[o] Schmidt. de Dithyr ad calc. edit. Pind. p. 251. Mem. de l'Acad. des Bell. Lettr. t. x. p. 307.

[p] Aristoph. in Pac. v. 831. Schol. ibid. Aristot. Rhet. lib. 3, cap. 3, t. ii. p. 587, E. Suid. in Διθυρ, et in Ἐνδιαιρ.

[q] Dionys. Halic. de Compos. Verbor. § 19, t. v. p. 131.

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The greater part, from the beginning of their pieces, ſeek to dazzle us by the magnificence of images drawn from meteors and the celeſtial phenomena [r]. Hence that pleaſantry of Ariſtophanes, who in one of his comedies introduces a man whom he ſuppoſes to have lately come down from the heavens. He is aſked what he ſaw there; to which queſtion he replies: "Two or three dithyrambic poets running about among the winds and clouds, to collect vapours and whirlwinds of which to make their prologues [s]." He elſewhere compares the expreſſions of theſe poets to air bubbles, which when they are pierced burſt with a loud crack [t].

Here alſo we ſee the power of certain conventions. The ſame poet who, when he celebrates Apollo, ſooths his mind to tranquil harmony, agitates his ſoul with violence when he prepares to ſing the praiſes of Bacchus; and if his imagination be ſlow to imbibe the poetic flame, he adds to it new heat by the immoderate uſe of wine [u]. Struck with this liquor * as with a thunder-bolt, ſaid Archilochus, I triumphantly begin my career [x].

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[r] Suid. in Διθυρ.

[s] Ariſtoph. in Av. v. 1383. Schol. ibid. Id. in Pac. v. 829. Schol. ibid. Flor. Chriſtian. ibid. v. 177.

[t] Ariſtoph. in Ran. v. 251. Schol. ibid. Voſſ. de Inſtit. Poet. lib. 3, cap. 16, p. 88.

[u] Philoch. et Epicharm. ap. Athen. lib. 14, cap. 6, p. 628.

* The text ſays, "thunderſtruck with wine."

[x] Archil. ap. Athen. lib. 14, cap. 6, p. 628.

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Euclid had collected the dithyrambics of the latter poet[y], and those of Arion[z], Lasus[a], Pindar[b], Melanippides[c], Philoxenus[d], Timotheus, Telestes, Polyides[e], Ion[f], and many others, the greater number of whom have lived in our time. For this kind of poetry, which tends to the sublime, has a peculiar charm for poets whose abilities do not exceed mediocrity; and as every individual now endeavours to raise himself above his actual condition in life, every author, in like manner, wishes to elevate his style above his real powers.

I afterwards saw a collection of impromptus[g], enigmas, acrostics, and all sorts of *gripbi*[h] *. In some of the last pages I observed the figures of an egg, an altar, a two-edged ax, and the wings of love. On examining them more closely, I perceived they were pieces of poetry, composed of verses of such different lengths as to portray these

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[y] Athen. lib. 14, cap. 6, p. 628.
[z] Herodot. lib. 1, cap. 23. Suid. in Ἀρίων.
[a] Clem. Alex. Strom. lib. 1, p. 365. Ælian. Hist. Animal. lib. 7, cap. 47.
[b] Strab. lib. 9, p. 404. Dionys. Halic. de Compos. Verb. p. 152. Suid. in Πίνδ.
[c] Xenoph. Memor. lib. 1, p. 725.
[d] Dionys. Halic. ibid. p. 132. Suid. in Φιλόξεν.
[e] Diod. Sic. lib. 14, p. 273.
[f] Aristoph. in Pac. v. 835. Schol. ibid.
[g] Simon. ap. Athen. lib. 3, cap. 35, p. 125.
[h] Call. ap. Athen. lib. 10, cap. 20, p. 453. Thes. Epist. Lacrozian. t. iii. p. 257.

* A kind of riddles *(logogriphes)*. See note at the end of the volume.

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various objects. In the egg, for example, the two firſt verſes were of three ſyllables each, and the following continually lengthened till they came to a certain meaſure; from which they decreaſed in the ſame proportion, till they ended, as they had begun, in two verſes of three ſyllables[i]. Simmias of Rhodes had enriched literature with theſe productions equally puerile and laborious.

Lyſis, who was paſſionately enamoured of poetry, was conſtantly in fear leſt it ſhould be claſſed among the number of frivolous amuſements; and having perceived that Euclid had more than once declared that a poet ought not to flatter himſelf that he ſhall be able to obtain ſucceſs when he poſſeſſes not the talents requiſite to pleaſe, he exclaimed, in a moment of impatience—It is poetry which has civilized mankind, which inſtructed my childhood, which tempers the ſeverity of precepts, which renders virtue more amiable by beſtowing on her new graces, which elevates my ſoul in the epic poem, inſpires me with tenderneſs at the theatre, fills me with a holy awe in our ſacred ceremonies, invites to joy during our repaſts, and animates my courage in preſence of the enemy; and, even though the fictions of poetry ſhould be confined to calming the unquiet activity of our imagination, muſt not that be a real good which pro-

i Salmaſ. ad Doſiad. aras; Simmiæ ovum, &c. p. 183.

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cures us ſome innocent pleaſures amid the multitude of evils of which I inceſſantly hear ſo many complaints?

Euclid ſmiled at this ſudden tranſport; and, ſtill more to excite it, replied—I know that Plato ſuperintended a part of your education: can you have forgotten that he conſidered poetical fictions as falſe and dangerous pictures, which, by degrading the gods and heroes, only preſent phantoms of virtue to our imitation [k]?

If it were poſſible that I ſhould forget Plato, replied Lyſis, his writings would ſoon again recal him to my memory; but I muſt confeſs that I ſometimes believe I am convinced by the ſtrength of his reaſoning, when I am only captivated by the charms of his poetical ſtyle. At other times, when I ſee him employing againſt imagination the weapons which he has borrowed from it, I am tempted to accuſe him of ingratitude and perfidy. Do not you believe, ſaid he to me, that the firſt and principal object of the poets is to inſtruct us in our duties by the allurement of pleaſure? I anſwered—Since I have lived among enlightened men, and ſtudied the conduct of thoſe who aſpire to celebrity, I only examine what is the ſecondary motive of their actions, for the firſt is almoſt always either intereſt or vanity. But, without en-

[k] Plat. de Rep. lib. 3, t. ii. p. 387, &c. Id. ibid. lib. 10, p. 599, &c.

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tering into these discussions, I will tell you simply what I think:—Poets wish to please[1], and poetry may be useful.

[1] Aristot. de Poet. cap. 9, t. ii. p. 659; cap. 14, p. 662, D. Voss. de Art. Poet. Nat. cap. 8, p. 42.

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CHAP. LXXXI.

Continuation of the Library.—Morals.

THE ſcience of morals, ſaid Euclid, was formerly only a ſeries of maxims. Pythagoras and his firſt diſciples, ever attentive to aſcend to the cauſes of things, founded morality on principles too much elevated above vulgar minds[m]: it then became a ſcience; and man was known, at leaſt as much as it was poſſible for him to be; but he was ſo no longer, when the ſophiſts extended their doubts over the truths of greateſt utility. Socrates, perſuaded that we were created rather to act than to think, attached himſelf leſs to theory than practice. He rejected abſtract notions; and, under this point of view, it may be ſaid that he cauſed philoſophy to deſcend to earth[n]. His diſciples explained his doctrine; and introduced into it ideas ſo ſublime, that they cauſed morality again to aſcend to heaven. The ſchool of Pythagoras judged it proper ſometimes to lay aſide its myſterious language, to inſtruct us con-

[m] Ariſtot. Magn. Moral. lib. 1, cap. 1, t. ii. p. 145.
[n] Cicer. Tuſcul. cap. 4, t. ii. p. 362.

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cerning our paſſions and our duties. This was done with ſucceſs by Theages, Metopus, and Archytas [o].

I found different treatiſes by theſe authors placed before the books which Ariſtotle has written on manners. When ſpeaking of the education of the Athenians, I have endeavoured to explain the doctrine of the latter, which is perfectly ſimilar to that of the former. I ſhall now proceed to give ſome obſervations which Euclid had derived from the various works which he had collected.

The word *virtue* originally only ſignified ſtrength and vigour of body [p]; in which ſenſe Homer has ſaid the *virtue* of a horſe [q], and we ſtill ſay the *virtue* of a piece of ground [r].

In proceſs of time this word was employed to denote whatever is moſt valuable in an object. It is at preſent uſed to ſignify the qualities of the mind, and more frequently thoſe of the heart [s].

Man in ſolitude can have only two ſentiments, deſire and fear; and all his motions muſt be reducible to purſuit or flight [t]. In ſociety theſe two ſentiments may be exerciſed on a great number of objects, and divided into ſeveral ſpecies; and hence

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[o] Stob. paſſim.
[p] Homer. Iliad. lib. 15, v. 642.
[q] Id. ibid. lib. 23, v. 374.
[r] Thucyd. lib. 1, cap. 2.
[s] Ariſtot. Eudem. lib. 2, cap. 1, t. ii. p. 202.
[t] Id. de Animâ, lib. 3, cap. 10, t. i. p. 657, D.

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ariſe ambition, hatred, and the other emotions by which the human mind is agitated. But though Nature originally beſtowed on man deſire and fear only for his own preſervation, it is now required of him that all his paſſions ſhould concur to the preſervation of others as well as of himſelf; and when, under the guidance of ſound reaſon, they produce this happy effect, they become virtues.

Of theſe, four principal ones are diſtinguiſhed—fortitude, juſtice, prudence, and temperance [y]. This diviſion, with which every perſon is acquainted, argues great knowledge and diſcernment in thoſe by whom it was firſt made. The two former, more eſteemed becauſe they are of more general utility, tend to the maintenance of ſociety; fortitude during war, and juſtice during peace [z]. The two others tend to our particular utility. In a climate in which the imagination is ſo lively, and the paſſions are ſo ardent, prudence ought to be eſteemed the firſt quality of the mind, and temperance the firſt of the heart.

Lyſis now aſked whether the philoſophers were divided on certain points in morals. Sometimes, replied Euclid; the following are examples:

It is eſtabliſhed as a principle, that an action, to be virtuous or vicious, muſt be voluntary; it has

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[y] Archyt. ap. Stob. ſerm. 1, p. 14. Plat. de Leg. lib. 12, t. ii. p. 964, B.

[z] Ariſtot. Rhet. lib. 1, cap. 9, t. ii. p. 531, A.

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therefore ſince been made a queſtion how far we act without conſtraint. Some authors excuſe the crimes occaſioned by love and anger; becauſe, according to them, theſe paſſions are ſtronger than we are[y]. They might cite in favour of their opinion the extraordinary deciſion pronounced in one of our courts of juſtice:—A ſon who had ſtruck his father was brought to trial, and alleged in his defence that his father had ſtruck his grandfather. The judges, perſuaded that the violence of diſpoſition muſt be hereditary, acquitted the criminal[a]. But other more enlightened philoſophers inveigh againſt ſuch deciſions. No paſſion, ſay they, has power to hurry us away in deſpite of ourſelves; every force by which we are conſtrained is exterior and foreign to us[a].

Is it permitted us to take vengeance on our enemies? Beyond a doubt, reply ſome; for it is conformable to juſtice to repulſe outrage by outrage[b]. Yet pure virtue finds more magnanimity in forgiving and forgetting injuries. She has dictated theſe maxims, which we find in many authors: Speak not evil of your enemies[c]; far from endeavouring to harm them, ſeek to convert their hatred

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[y] Ariſtot. Eudem. lib. 2, cap. 8, t. ii. p. 212, D.
[a] Id. Magn. Mor. lib. 2, cap. 6, t. ii. p. 178, A.
[a] Id. de Mor. lib. 3, cap. 3, t. ii. p. 30; cap. 7, p. 33. Id. Magn. Moral. lib. 1, cap. 15, t. ii. p. 156.
[b] Id. Rhet. lib. 1, cap. 9, t. ii. p. 531, E.
[c] Pittac. ap. Diog. Laert. lib. 1, § 78.

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into friendſhip[d]. "I wiſh to revenge myſelf," ſaid ſome one to Diogenes; "tell me by what means I may beſt effect my purpoſe."—"By becoming more virtuous," anſwered the philoſopher[e].

Socrates converted this advice into a rigorous precept. From the utmoſt elevation to which human wiſdom can attain, he proclaimed to mankind: "It is not permitted to you to render evil for evil[f]."

Certain nations have allowed ſuicide[g]; but Pythagoras and Socrates, whoſe authority is ſuperior to that of theſe nations, maintain that no perſon has a right to deſert the poſt which the gods have aſſigned to him in life[h].

The inhabitants of commercial cities derive a profit from the loan of their money; but, in the plan of a republic founded on virtue, Plato has ordained that money ſhall be lent without requiring any intereſt[i].

In every age praiſes have been beſtowed on probity, purity of manners, and beneficence; and in every age, murder, adultery, perjury, and every kind of vice, have been condemned. The moſt

[d] Cleobul. ap. eund. lib. 1, § 91. Plut. Apophth. Lacon. t. ii. p. 218, A. Themiſt. Orat. 7, p. 95.
[e] Plut. de Aud. Poet. t. ii. p. 21, E.
[f] Plat. in Crit. t. i. p. 49.
[g] Strab. lib. 10, p. 486. Ælian. Var. Hiſt. lib. 3, cap. 37, et alii.
[h] Plat. in Phædon. t. i. p. 62. Cicer. de Senect. cap. 20, t. iii. p. 318.
[i] Plat. de Leg. lib. 5, t. ii. p. 742.

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corrupted writers are compelled to teach a ſound morality, and the moſt daring to deny the conſequences which are drawn from their principles; not one of them would have the effrontery to maintain that it is better to commit than to ſuffer an injuſtice [k].

That our duties are traced out in our laws and by our authors, will not excite your ſurpriſe; but when you ſtudy the ſpirit of our inſtitutions, you will not be able to withhold your admiration. The feſtivals, ſpectacles, and arts, had originally, among us, a moral object, of which it will be eaſy to follow the traces. Cuſtoms which appear indifferent ſometimes afford an inſtructive leſſon. The temples of the Graces are erected in places where they may be viſible to every eye, becauſe gratitude cannot be too conſpicuous [l]. Even in the mechaniſm of our language, the lights of inſtinct or of reaſon have introduced ſome precious truths. Among thoſe ancient forms of polite expreſſion which we place at the beginning of a letter, and which we employ on other occaſions, there is one that merits attention. Inſtead of ſaying *I ſalute you*; I ſay only, *Do good* [m]; which is to wiſh you the greateſt poſſible happineſs. The ſame word * is applied to the man who is

[k] Ariſtot. Topic. lib. 8, cap. 9, t. i. p. 275.
[l] Id. de Mor. lib. 5, cap. 8, t. ii. p. 64, D.
[m] Id. Magn. Moral. lib. 1, cap. 4, t. ii. p. 149.
* Ἀγαθός, which may be tranſlated *excellent*.

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diſtinguiſhed either for valour or virtue, becauſe courage is as neceſſary to the latter as the former. Do we wiſh to convey the idea of a man perfectly virtuous; we attribute to him beauty and goodneſs [n] [*]; that is to ſay the two qualities which moſt attract admiration and confidence.

Before I conclude this article, it will be proper to ſpeak to you of a ſpecies of compoſition on which, within theſe few years, our writers have exerciſed their abilities; I mean the deſcription of characters [o]. Obſerve, for example, in what colours Ariſtotle has portrayed greatneſs of mind [p].

"We call him magnanimous whoſe mind, naturally elevated, is neither dazzled by proſperity nor depreſſed by adverſity [q].

"Among all external goods, he only ſets a value on that reſpect which is acquired and beſtowed by honour. The moſt important diſtinctions merit not to excite his tranſports, becauſe they are his due. He would renounce them ſooner than receive them on trivial occaſions, or from perſons whom he deſpiſes [r].

"As he is unacquainted with fear, his hatred, his friendſhip, and all his words and actions, are

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[n] Ariſtot. Magn. Mor. lib. 2, cap. 9, t. ii. p. 186, A.

[*] Καλὸς κἀγαθὸς, *fair and good.*

[o] Ariſtot. Theophr. &c. &c.

[p] Ariſtot. de Mor. lib. 4, cap. 7, t. ii. p. 49. Id. Eudem. lib. 3, cap. 5, t. ii. p. 223.

[q] Id. de Mor. lib. 4, cap. 7, t. ii. p. 50.

[r] Id. ibid. Id. Magn. Moral. lib. 1, cap. 26, t. ii. p. 162.

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undiſguiſed: but his hatred is not laſting; and as he is convinced that the injury intended him can do him no harm, he frequently diſregards, and at length forgets it[s].

"He loves to perform actions which may be tranſmitted to poſterity; but he never ſpeaks of himſelf, becauſe he loves not praiſe. He is more deſirous to render than to receive ſervices, and even in his leaſt actions a character of grandeur is diſcernible: if he makes acquiſitions, or if he wiſhes to gratify the taſtes of individuals, he is more attentive to beauty than utility[t]."

I here interrupted Euclid: Add, ſaid I, that, when charged with the ſuperintendance of the intereſts of a great ſtate, he diſplays in his enterprizes and his treaties all the elevation of his mind, that to maintain the honour of his nation, far from having recourſe to low and contemptible means, he employs only firmneſs, frankneſs, and ſuperiority of genius; and you will have ſketched the portrait of that Arſames with whom I paſſed in Perſia ſuch happy days, and who, among all the virtuous inhabitants of that extenſive empire, was the only one who was not afflicted at his diſgrace.

I ſpoke to Euclid of another portrait, which was ſhewn me in Perſia, and of which I only recollected the following features.

[s] Ariſtot. de Mor. lib. 4, cap. 8, p. 51.
[t] Id. ibid.

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I dedicate to the conſort of Arſames that homage which truth owes to virtue. To deſcribe her wit, it would be neceſſary to poſſeſs as much as herſelf; but to portray her heart her wit would not ſuffice; a ſoul of equal virtue and benevolence would be requiſite.

Phedime inſtantaneouſly diſcerns the differences and relations of an object, and is able to expreſs them by a ſingle word. She ſometimes ſeems to recollect what ſhe has never learned. From a few ideas ſhe would be able to give the hiſtory of the wanderings of the mind; but ſhe would be unable, even from a multiplicity of examples, to give that of the wanderings of the heart; her own is too pure and ſimple ever to conceive them.

She might without bluſhing contemplate the entire ſeries of her thoughts and actions during her whole life. Her example proves that the virtues in uniting make but one; and it alſo proves that ſuch virtue is the ſureſt means of acquiring general eſteem without exciting envy.

To that intrepid fortitude which gives energy of character, ſhe adds a beneficence equally active and inexhauſtible; her ſoul, ever in action, ſeems only to exiſt for the happineſs of others.

She has only one ambition; that of giving pleaſure to her huſband. If in her youth any one had extolled the beauties of her perſon, and thoſe

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good qualities of which I have endeavoured to convey a feeble idea, ſhe would have felt a leſs lively ſatisfaction, than if he had ſpoken to her of Arſames.

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CHAP. LXXXII.

New Enterprizes of Philip. Battle of Chæronea, Portrait of Alexander.

GREECE had attained to the ſummit of her glory, and was now to deſcend to that point of humiliation fixed by the deſtiny which inceſſantly agitates the balance of empires. This decline, which had long been apparent, was extremely ſenſible during my ſtay in Perſia, and exceſſively rapid ſome years after. I ſhall haſten to the cataſtrophe of this great revolution, abridging the narrative of facts, and ſometimes only making extracts from the journal of my travels.

IN THE ARCHONSHIP OF NOCOMACHUS,

The 4th year of the 109th Olympiad,

(From the 30th of June of the year 341 to the 19th of July of the year 340 before Chriſt.)

PHILIP had again formed the deſign of ſeizing on the iſland of Eubœa by his intrigues, and on the city of Megara by the arms of the

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Bœotians, his allies. In poſſeſſion of theſe two important poſts, he muſt ſoon have become maſter of the city of Athens. Phocion had made a ſecond expedition into Eubœa, and driven out the tyrants ſet up by Philip. He afterward marched to the ſuccour of the Megareans, defeated the projects of the Bœotians, and freed the city from danger [u].

If Philip ſhould conquer the Grecian cities which are on the frontiers of his dominions, on the ſide of the Helleſpont and the Propontis, he would have in his power the trade for corn which the Athenians carry on in the Pontus Euxinus, and which is abſolutely neceſſary to their ſubſiſtence [x]. With this view he had attacked the ſtrong town of Perinthus. The beſieged made a reſiſtance deſerving the higheſt eulogiums. They expected ſuccours from the king of Perſia, and have received ſome from the Byzantines [y]. Philip, highly irritated againſt the latter, has raiſed the ſiege of Perinthus, and ſat down under the walls of Byzantium, the inhabitants of which have immediately ſent off deputies to Athens. They have obtained ſhips and ſoldiers commanded by Chares [z],

[u] Diod. Sic. lib. 16, p. 446. Plut. in Phoc. t. i. p. 748.
[x] Demoſth. de Coron. p. 487.
[y] Diod. Sic. ibid.
[z] Id. lib. 16, p. 468.

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In the Archonship of Theophrastus,

The 1st year of the 110th Olympiad,

(From the 19th of July of the year 340 to the 8th of July of the year 339 before Christ.)

GREECE has produced in my time several great men who do her honour, and especially three of whom she may be proud; Epaminondas, Timoleon, and Phocion. I had but a glimpse of the two first, but I was intimately acquainted with the latter. I frequently visited him in the small house in which he resided, in the quarter of Melite[a]. I ever found him different from other men, but always resembling himself. When I felt my mind dejected at the sight of the various follies and crimes which degrade humanity, I went to seek relief for a moment in his conversation, and I returned more tranquil and more virtuous.

The 13th of Antheſterion. I yesterday was present at the representation of a new tragedy[b], which was suddenly interrupted. The performer, who acted the part of the queen, refused to appear, unless attended by a more numerous retinue. When the spectators began to express their impatience, the manager, Melanthius, pushed the performer on the middle of the stage, exclaiming: "You require me to give you more attendants, and yet

[a] Plut. in Phoc. t. i. p. 750.
[b] Mem. de l'Acad. des Bell. Lettr. t. xxxix. p. 176 et 183.

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the wife of Phocion has only one when ſhe appears in the ſtreets of Athens[c]." Theſe words, which were heard by the whole audience, were received with ſuch loud burſts of applauſe, that, without waiting for the concluſion of the piece, I made all poſſible haſte to the houſe of Phocion; where I found him drawing water from a well, and his wife kneading dough to make bread for the family[d]. At this ſight I felt the livelieſt emotion, and related with ſtill more warmth what had juſt paſſed at the theatre. They heard me with indifference, as indeed I might have expected they would. Phocion paid but little regard to the praiſes of the Athenians, and his wife enjoyed greater pleaſure in recollecting the noble actions of her huſband, than in hearing the juſt applauſes beſtowed on them by his countrymen[e].

He was diſguſted with the inconſtancy of the people, and ſtill more filled with indignation at the meanneſs of the public orators. While he was ſpeaking to me on the greedineſs of the one and the vanity of the others, Demoſthenes came in, and they entered into a converſation on the ſtate of Greece at that time. Demoſthenes wiſhed to declare war againſt Philip, and Phocion to preſerve peace.

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[c] Plut. in Phoc. t. i. p. 750.
[d] Id. ibid. p. 749.
[e] Id. ibid. p. 750. Id. de Muſ. t. ii. p. 1131.

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The latter was perſuaded that the loſs of a battle muſt be followed by the conqueſt of Athens; that a victory would protract a war which the Athenians were too corrupted to be any longer in a condition to maintain; that far from irritating Philip, and furniſhing him with a pretext to enter Attica, ſound policy required that they ſhould wait till he ſhould exhauſt his ſtrength in diſtant expeditions, and ſuffer him to continue to expoſe a life, the termination of which would be the ſalvation of the republic.

Demoſthenes could not conſent to lay down the brilliant part he had acted. Since the laſt peace, two men of different genius, but equal obſtinacy, had entered into a conteſt which attracted the eyes of all Greece. On the one ſide was ſeen a ſovereign, ambitious to extend his dominion over all nations, ſubjugating ſome by his arms, and ſowing diſſenſions among others by his emiſſaries; himſelf, though covered with ſcars, inceſſantly braving new dangers, and ready to ſurrender to Fortune whatever part of his body ſhe ſhould chooſe, provided he might be permitted to live in glory with the remainder[f]: and on the other, a private individual, laboriouſly ſtruggling againſt the indolence of the Athenians, the blindneſs of their allies, the jealouſy of their orators; oppoſing vigilance to

[f] Demoſth. de Cor. p. 483, C.

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craft, eloquence to armies; making his voice reſound through all Greece, and inceſſantly warning all its ſtates aſſiduouſly to watch every motion of the king of Macedon[g]; ſending on all ſides ambaſſadors, troops, and fleets, to oppoſe his enterprizes; and ſucceeding ſo far as to make himſelf feared by the moſt formidable of conquerors[h].

But the ambition of Demoſthenes, which did not eſcape Phocion, was artfully concealed under the motives that he alleged ought to induce the Athenians to take arms; motives which I have more than once explained, and which theſe two orators diſcuſſed anew in the conference at which I was preſent. They both ſpoke with great vehemence; Demoſthenes always with reſpect, and Phocion ſometimes with aſperity. As they were unable to agree, the former ſaid, as he was going away: "The Athenians in ſome fit of frenzy will put you to death." "And you," replied the latter, "ſhould they recover their ſenſes[i]."

The 16th of Antheſterion *. This day four deputies have been named for the aſſembly of the Amphictyons, which is to be held in the enſuing ſpring at Delphi[k].

The ..... †. A general aſſembly has been

[g] Demoſth. de Cor. p. 480.
[h] Lucian, in Demoſth. Encom. cap. 37, t. iii. p. 518.
[i] Plut. in Phoc. t. i. p. 745, E.
* The 26th of February of the year 339 before Chriſt.
[k] Æſchin. in Cteſ. p. 446. Demoſth. de Cor. p. 498.
† About the ſame time,

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held here. The Athenians, in the midſt of their alarm at the ſiege of Byzantium, have received a letter from Philip; in which he accuſes them of having violated ſeveral articles of the treaty of peace and alliance which they ſigned ſeven years ago [l]. Demoſthenes has made an harangue, and by his advice, which has been ineffectually combated by Phocion, the people have voted to break the column on which this treaty was inſcribed, to equip ſhips, and make preparations for war [m].

Some days before, information was received that the people of Byzantium would rather chooſe to have no ſuccours ſent them by the Athenians, than to admit within their walls troops commanded by a general ſo deteſted as Chares [n]. The people have therefore appointed Phocion to take his place.

The 30th of Elaphebolion. In the laſt aſſembly of the Amphictyons, a citizen of Amphiſſa, the capital of the Ozolian Locrians, ſituated at the diſtance of ſixty ſtadia from Delphi, uttered the moſt violent invectives againſt the Athenians, and propoſed to condemn them to a fine of fifty talents *, for having formerly hung up in the temple ſome gilt bucklers, as monuments of their victories

[l] Liter. Phil. in Oper. Demoſth. p. 114. Dionyſ. Halic. Epiſt. ad Amm. t. vi. p. 740.

[m] Demoſth. Orat. ad Phil. Epiſt. p. 117. Philoch. ap. Dionyſ. Halic. t. vi. p. 741.

[n] Plut. in Phoc. t. i. p. 747.

* 270,000 livres (11,250 l.)

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over the Medes and Thebans [o]. Æſchines, wiſhing to divert this accuſation, repreſented that the inhabitants of Amphiſſa, having ſeized on the port of Cirrha and the neighbouring lands, a country originally conſecrated to the temple, had incurred the puniſhment decreed againſt ſacrilege. The next day, the deputies of the league, followed by a great number of Delphians, deſcended into the plain, burnt the houſes, and in part filled up the port. The people of Amphiſſa ran to arms, and purſued the aggreſſors to the gates of Delphi.

The Amphictyons, filled with indignation, meditate a ſignal vengeance. Sentence will be pronounced in the council of Thermopylæ, which uſually meets in autumn, but which this year will be held more early [p].

This war was unexpected. Philip is ſuſpected of having excited it, and ſome accuſe Æſchines of having acted in concert with that prince [q].

The ..... Phocion encamped under the walls of Byzantium. As the integrity and virtue of that general is univerſally known, the magiſtrates of the city introduced his troops into the place. Their courage and diſcipline inſpired the inhabitants with new confidence, and compelled Philip to raiſe the ſiege. To cover the ſhame of his retreat, he al-

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[o] Æſchin. in Ctef. p. 446. Pauſan. lib. 10, cap. 19, p. 843.
[p] Æſchin. in Ctef. p. 447.
[q] Demoſth. de Coron. p. 497, E.

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leged that his honour obliged him to revenge an inſult which he had received from a tribe of the Scythians. But before he went, he was careful to renew the peace with the Athenians [r], who immediately forgot the decrees they had paſſed and the preparations they had made againſt him.

The ..... Two decrees have been read in the general aſſembly, one paſſed by the Byzantines, and the other by ſome cities of the Helleſpont. The purport of the former is, that, in gratitude for the ſuccours which the people of Byzantium and Perinthus have received from the Athenians, they grant to them the freedom of their cities, permiſſion to contract alliances and acquire lands and houſes in them, the right of precedence at the public ſpectacles, and many other privileges. Three ſtatues of ſixteen cubits * each in height, are to be erected at the Boſphorus, repreſenting the people of Athens crowned by thoſe of Byzantium and Perinthus [s]. In the ſecond decree it is ſaid that four cities of the Thracian Cherſoneſus, having been protected againſt Philip by the generoſity of the Athenians, have reſolved to preſent them with a crown of the value of ſixty talents †, and to erect two altars, one to Gratitude, and the other to the people of Athens [t].

[r] Diod. Sic. lib. 16, p. 468.

* 22 feet 8 inches, Fr. (23 feet 9 inches, Eng.)

[s] Demoſth. de Coron. p. 487.

† 324,000 livres (13,500l.) This ſum is ſo great that I ſuſpect the text is corrupted in this place.

[t] Demoſth. de Coron. p. 488.

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In the Archonship of Lysimachides,

The 2d year of the 110th Olympiad,

(From the 8th of July of the year 339 to the 28th of June of the year 338 before Christ.)

THE....*. In the assembly held at Thermopylæ, the Amphictyons have decreed that troops shall immediately march against the people of Amphissa, and have appointed Cottyphus general of the league. The Athenians and Thebans, who disapprove of this war, have not sent deputies to the assembly: Philip is still in Scythia, and will not soon return [a]; but it is presumed that even from those distant regions he has directed all the operations of the council.

The unhappy inhabitants of Amphissa, vanquished in a first battle †, had submitted to humiliating conditions: far however from fulfilling them, they have, in a second battle, repulsed the army of the league, and even wounded the general. This happened a short time before the last meeting of the Amphictyons, which was held at Delphi. Some Thessalians in the pay of Philip have intrigued with such success [z], that he is appointed by the council to revenge the outrages

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* About the month of August of the year 339 before Christ.

[a] Æschin. in Ctes. p. 448.

† In the spring of the year 338 before Christ.

[z] Demosth. de Cor. p. 498.

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committed on the temple of Delphi[y]. By the firſt ſacred war he obtained a ſeat in the aſſembly of the Amphictyons, and this will place him permanently at the head of a confederation which may not be reſiſted without incurring the guilt of impiety. The Thebans can no longer diſpute with him the paſs of Thermopylæ. They nevertheleſs begin to penetrate his views; and, as he diſtruſts their intentions, he has commanded the ſtates of Peloponneſus which make a part of the Amphictyonic body, to aſſemble, in the month of Boedromion *, with arms and proviſions for forty days [z].

Diſcontent is general throughout Greece. Sparta obſerves a profound ſilence. The Athenians are undetermined and fearful. In one of the aſſemblies of the latter it was propoſed to conſult the Pythia. "*She Philippizes*," exclaimed Demoſthenes [a]; and the propoſition fell to the ground.

In another aſſembly it was ſaid that the prieſteſs, when interrogated, had anſwered that all the Athenians were of the ſame opinion except one. The partiſans of Philip had ſuggeſted this oracle to render Demoſthenes odious to the people; but he

[y] Demoſth. de Cor. p. 499.

* This month began on the 26th of Auguſt of the year 338 before Chriſt.

[z] Demoſth. de Cor. p. 499.

[a] Æſchin. in Cteſ. p. 449. Plut. in Demoſth. t. i. p. 854.

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diverted the blow, by applying it to Æſchines. To end theſe puerile debates, Phocion ſaid to them: "I am the man you ſeek, for I approve of nothing that you do [b]."

The 25th of Elaphebolion *. The danger becomes every day more imminent, and the fears of the people increaſe in proportion. Thoſe Athenians who laſt year reſolved to break the treaty of peace which they had made with Philip, have ſent ambaſſadors to him [c], to engage him to obſerve this treaty, at leaſt till the month Thargelion †.

The 1ſt of Munychion ‡. Other ambaſſadors have been ſent to the king of Macedon, for the ſame purpoſe [d], and have brought back his anſwer, in which he ſays that he is not ignorant that the Athenians have endeavoured to detach from their alliance with him the Theſſalians, Bœotians, and Thebans. He is willing to grant their requeſt, and ſign a truce, but on condition that they no longer liſten to the pernicious counſels of their orators [e].

The 15th of Scirophorion ||. Philip has paſſed the ſtrait of Thermopylæ, and entered Phocis.

[b] Plut. in Phoc. t. i. p. 745.
* The 27th of March of the year 338 before Chriſt.
[c] Demoſth. de Coron. p. 500.
† This month began on the 30th of April in the year 338 before Chriſt.
‡ The 31ſt of March.
[d] Demoſth. de Coron. p. 500.
[e] Id. ibid. p. 501.
|| The 12th of June.

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The neighbouring ſtates were ſeized with terror; but as he ſolemnly declared that he only intended to attack the Locrians, they began to recover their confidence; when on a ſudden he fell upon Elatea[f], which is one of the cities he was moſt careful to ſpare when he concluded the war with the Phocians. He intends here to eſtabliſh and fortify himſelf. Perhaps he has even continued his march; in which caſe, if the Thebans, his allies, do not obſtruct his progreſs, we ſhall ſee him, in two days, under the walls of Athens[g].

The news of the taking of Elatea arrived this day. The Prytanes * were at ſupper. They immediately roſe from table to conſult on convening the aſſembly on the next day. Some ſent for the generals, and the trumpeter †; others ran to the forum, drove the traders from their ſtations, and ſet fire to their ſheds[h] ‡. The city is one ſcene of

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[f] Demoſth. de Coron. p. 498.

[g] Diod. Sic. lib. 16, p. 474.

* Theſe were fifty ſenators, who lodged in the Prytaneum, to watch over the important affairs of the ſtate, and convene, when requiſite, the general aſſembly.

† Poſſibly (ſays Dr. Leland, in a note to his Tranſlation of the Oration of Demoſthenes on the Crown) to ſummon the aſſembly on this extraordinary occaſion, when there was no leiſure nor opportunity for the regular and uſual method of convening the citizens. T.

‡ Wolfius aſks, why? and for what purpoſe? The anſwer, I apprehend, ſays Dr. Leland, is obvious. To clear the place for an aſſembly; and in their confuſion and impatience they took the ſpeedieſt and moſt violent method. T.

[h] Demoſth. de Coron. p. 501. Diod. Sic. lib. 16, p. 474.

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tumult, and a mortal terror has ſeized on all minds.

The 16th of Sciropborion. During the night the generals have haſtened from every quarter, and the trumpet has ſounded through all the ſtreets[1]. At the break of day, the ſenators aſſembled, without coming to any determination. The people waited for them with impatience in the forum. The Prytanes have announced the intelligence they have received, which has been confirmed by the courier, in the preſence of the generals and orators. The herald advanced, and aſked, in the uſual form, if any one choſe to ſpeak. All was terrifying ſilence. The herald repeated ſeveral times the ſame words. The ſilence ſtill continued, and all eyes were anxiouſly turned towards Demoſthenes. He aroſe. "If Philip," ſaid he, "had completely gained over the Thebans to his intereſt, he would now be on the frontiers of Attica. His intention in ſeizing a place ſo near to their territories was certainly only to unite the two factions into which they are divided in his favour, by inſpiring his adherents with confidence, and terrifying his enemies. To prevent this union, it behoves us to forget all the ſubjects of animoſity which have ſo long exiſted between us and Thebes our rival; to ſhew to her the danger by which ſhe

[1] Diod. Sic. lib. 16. p. 474.

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is threatened, and an army ready to march to her assistance; to unite, if possible, with her by an alliance and oaths, which may secure the safety of the two republics and that of all Greece."

He afterward proposed a decree, of which the following are the principal articles: "After having implored the assistance of the gods who are the protectors of Attica, two hundred ships shall be equipped; the generals shall march the troops to Eleusis, and deputies shall be sent to all the cities of Greece. They shall immediately repair to Thebes, to exhort the Thebans to defend their liberty, to offer them arms, troops, and money, and to represent to them that if Athens has hitherto believed that her honour demanded that she should dispute pre-eminence with them, she now thinks that it would be disgraceful to her, to the Thebans, and to all the Greeks, to submit to the yoke of a foreign power."

This decree has passed without the least opposition. Five deputies have been nominated, among whom are Demosthenes and the orator Hyperides. They will depart immediately [i].

The . . . . . Our deputies found at Thebes the deputies of the allies of that city. The latter, after having lavished the greatest praises on Philip, and loaded the Athenians with reproaches, repre-

[i] Demosth. de Coron. p. 505.

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ſented to the Thebans, that, in gratitude for the obligations they were under to the king of Macedon, they ought to permit him a free paſſage through their ſtates[k], and even join him in his invaſion of Attica. They called their attention to the alternative, that either the ſpoils of Athens muſt be brought to Thebes, or thoſe of the Thebans be carried to Macedon[l]. Theſe arguments and menaces were urged with much force by one of the moſt celebrated orators of this age, Python of Byzantium, who ſpoke in behalf of Philip[m]: but Demoſthenes replied with ſuch ſuperiority of eloquence, that the Thebans did not heſitate to receive within their walls an Athenian army, commanded by Chares and Stratocles[n]*. The project of uniting the Athenians and Thebans is conſidered as a wondrous effort of genius, and its ſucceſs as the triumph of eloquence.

The..... Philip, while he waited for circumſtances to become more favourable, determined to carry into execution the decree of the Amphictyons, and attack the city of Amphiſſa. But to approach it it was neceſſary to force a defile de-

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[k] Ariſtot. Rhet. lib. 1, cap. 23, t. ii. p. 575.
[l] Demoſth. de Coron. p. 509.
[m] Diod. Sic. lib. 16, p. 475.
[n] Id. ibid.
* Diodorus calls him Lyſicles, but Æſchines (de Falſ. Leg. p. 451.) and Polyænus (Strategem. lib. 4, cap. 2, § 2.) call him Stratocles. The authority of Æſchines ought to induce us to give the preference to this reading.

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fended by Chares and Proxenus, the former with a detachment of Thebans and Athenians, and the latter with a body of auxiliary troops which the Amphiſſeans had taken into their pay [o]. After ſome ineffectual attempts, Philip contrived that a letter ſhould fall into the hands of the generals, in which he had written to Parmenio that the troubles which had unexpectedly ariſen in Thrace required his preſence, and obliged him to defer the ſiege of Amphiſſa till another opportunity. This ſtratagem ſucceeded; Chares and Proxenus neglected to defend the paſs, on which the king immediately ſeized it, defeated the Amphiſſeans, and made himſelf maſter of their city [p].

In the Archonship of Charondas,

The 3d year of the 110th Olympiad,

(From the 28th of June of the year 338 to the 17th of July of the year 337 before Chriſt.)

THE...,*. It appears that Philip wiſhes to terminate the war: he is to ſend ambaſſadors to us. The Thebans have opened a negociation, and are on the point of concluding a treaty, with him. They have communicated to us his propoſals, and

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[o] Æſchin. in Cteſ. p. 451. Demoſth. de Coron. p. 509.
[p] Polyæn. Strateg. lib. 4. cap. 2, § 8.
* In the beginning of July in the year 338 before Chriſt.

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adviſed us to accept them [q]. Many perſons here are of opinion that their counſel ſhould be followed; but Demoſthenes, who believes he has humbled Philip, wiſhes completely to reduce and cruſh him.

In the aſſembly of this day he openly declared for the continuance of the war. Phocion was of a contrary opinion. "When then," ſaid the orator Hyperides to the latter, "would you adviſe war?" "When," replied Phocion, "I ſhall ſee our young men obedient to diſcipline, the rich contribute freely, and our orators no longer laviſh the public treaſure [r]." One of thoſe retainers to the law who paſs their lives in bringing public accuſations before the tribunals of juſtice, exclaimed: How! Phocion, now the Athenians have arms in their hands, dare you propoſe to them to lay them down! Yes; I dare, replied he, though I well know that I ſhall have authority over you during war, and be in your power in time of peace [s]. The orator Polyeuctus next began to ſpeak. As he is extremely corpulent, and the weather was exceſſively hot, he ſweated profuſely, and could not continue his harangue without calling every moment for a glaſs of water. "Athenians," ſaid Phocion, "you have certainly reaſon to liſten to ſuch orators; for this man, who cannot ſpeak four

[q] Æſchin. in Cteſ. p. 451.
[r] Plut. in Phoc. t. i. p. 752.
[s] Id. ibid. p. 748.

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words to you without being in danger of ſuffocation, will no doubt perform wonders when, loaded with cuiraſs and buckler, he ſhall oppoſe the enemy[t]." As Demoſthenes inſiſted much on the advantage of removing the ſeat of war into Bœotia, and thus keeping it at a diſtance from Attica, Phocion replied: "Let us not conſider where we ſhall give battle, but where we may gain the victory[u]." The advice of Demoſthenes has prevailed, and immediately after the riſing of the aſſembly, he has ſet out for Bœotia.

The.... Demoſthenes has forced the Thebans and Bœotians to break off all negotiation with Philip. Every hope of peace has now vaniſhed[x].

The.... Philip has advanced at the head of thirty thouſand foot, and at leaſt two thouſand horſe[y], to Chæronea in Bœotia: he is not more than ſeven hundred ſtadia * diſtant from Athens[z].

Demoſthenes is preſent every where, and does every thing. He communicates a rapid motion to the aſſemblies of the Bœotians, and the counſels of their generals[a]. Never has eloquence produced ſuch great effects: ſhe has excited in all minds the ardour of enthuſiaſm and the thirſt of

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[t] Plut. in Phoc. t. i. p. 746.
[u] Id. ibid. p. 748.
[x] Æſchin. in Cteſ. p. 451.
[y] Diod. Sic. lib. 16, p. 475.
* 26½ leagues.
[z] Demoſth. de Coron. p. 511.
[a] Æſchin. in Cteſ. p. 452. Plut. in Demoſth. t. i. p. 854.

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combats [b]. At her commanding voice the numerous battalions of the Achæans, the Corinthians, the Leucadians, and several other states, have been seen to advance toward Bœotia [c], on which country astonished Greece has eagerly fixed her eyes, in anxious expectation of the event that is to decide her fate [d]. Athens is alternately agitated by all the convulsions of hope and terror. Phocion is calm and unmoved. I cannot be so, for Philotas is with the army. This, however, is said to be stronger than that of Philip [e].

The battle is lost; Philotas is killed; I have no longer friends; Greece is no more; I must return to Scythia.

My journal here concludes; I had not power to continue it. It was my determination to depart immediately; but I could not resist the intreaties of the sister of Philotas, and Apollodorus her husband. I remained with them another year, and we wept together.

I shall now endeavour to recollect some circumstances of the battle. It was fought on the 7th of the month Metageitnion [f] *.

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[b] Theop. ap. Plut. ibid.

[c] Demosth. de Coron. p. 512. Lucian. in Demosth. Encom. cap. 39, t. iii. p. 519.

[d] Plut. in Demosth. t. i. p. 854.

[e] Justin. lib. 9, cap. 3.

[f] Plut. in Camill. t. i. p. 138. Corsin. de Nat. Die Plat. in Symbol. Lettr. t. vi. p. 95.

* The 3d of August of the year 338 before Christ.

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Never did the Athenians and Thebans display greater courage; the former had even broken the Macedonian phalanx; but their generals neglected to profit by the advantage they had gained. Philip, who perceived their error, coolly remarked, that the Athenians knew not how to conquer, and restored order to his army [g]. He commanded the right, and his son Alexander the left wing; and both gave the most signal proofs of courage. Demosthenes was among the first who fled [h]. On the part of the Athenians, more than a thousand men fell by a glorious death, and more than two thousand were made prisoners. The loss of the Thebans was nearly equal [i].

The king at first suffered signs of an indecent exultation to escape him. After an entertainment, in which his officers and courtiers, following his example, indulged in the most intemperate revelry [k], he repaired to the field of battle, where he was not ashamed to insult the dead bodies of those brave warriors whom he beheld extended at his feet, and began to declaim, beating time in derision, the decree which Demosthenes had drawn up to arm against him the states of Greece [l]. The orator Demades, though a prisoner and in chains,

[g] Polyæn. Strateg. lib. 4, cap. 2.
[h] Plut. in Demosth. t. i. p. 855.
[i] Diod. Sic. lib. 16, p. 476.
[k] Id. ibid.
[l] Plut. in Demosth. t. i. p. 855.

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ſaid to him: "Philip, you play the part of Therſites, when it is in your power to act that of Agamemnon [m]." Theſe words reſtored him to himſelf. He threw away the chaplet of flowers that had been placed on his head, ordered Demades to be ſet at liberty, and rendered juſtice to the courage of the vanquiſhed [n].

He treated the city of Thebes, which had forgotten his favours, with more rigour. He left a garriſon in the citadel, baniſhed ſome of the principal inhabitants, and put others to death [o]. This example of ſeverity, which he believed neceſſary, extinguiſhed his anger, and the conqueror afterward only exerciſed the utmoſt moderation. He was adviſed to ſecure to himſelf the poſſeſſion of the ſtrongeſt places in Greece; but he declared that he would rather chooſe the durable reputation of clemency than the tranſitory ſplendour of dominion [p]. It was ſuggeſted to him at leaſt to take vengeance on the Athenians, who, by their obſtinate reſiſtance, had occaſioned him ſo much trouble and diſquietude: but he replied, "The gods forbid that I, who labour only for glory, ſhould deſtroy the theatre of that glory [q]." On the contrary, he permitted the Athenians to carry off their

[m] Diod. Sic. lib. 16, p. 477.
[n] Plut. in Pelopid. t. i. p. 287.
[o] Juſtin. lib. 9, cap. 4.
[p] Plut. Apophth. t. ii. p. 177.
[q] Id. ibid. p. 178.

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dead, and ſet thoſe who had been made priſoners at liberty; who, emboldened by his goodneſs, behaved with all that indiſcretion and levity with which their nation has been reproached. They loudly demanded that their baggage ſhould be reſtored to them, and preferred complaints againſt the Macedonian officers. Philip granted them the former requeſt, but could not refrain from ſaying, with a ſmile, "Does it not ſeem as if we had only beaten the Athenians at a game of dice[r]?" Some time after, and while the Athenians were making preparations to ſuſtain a ſiege[s], Alexander, the ſon of Philip, came, accompanied by Antipater, to offer them a treaty of peace and alliance[t].

I then beheld that Alexander who has ſince filled the earth with admiration and mourning. He was eighteen years of age, and had already ſignalized himſelf in ſeveral actions. At the battle of Chæronea, he had broken and put to flight the right wing of the enemy's army. This victory added new luſtre to the graces of his perſon. His features are regular, his complexion clear and ruddy; he has an aquiline noſe, large eyes, full of fire and animation, yellow and curling hair; his neck is long, but his head inclines a

[r] Plut. Apophth. t. ii. p. 177.
[s] Lycurg. in Leocr. p. 153. Demoſth. de Cor. p. 514.
[t] Juſtin. lib. 9, cap. 4.

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little to the left ſhoulder; he is of a middle ſtature; his body is well proportioned, and rendered ſtrong by continual exerciſe [t]. It is ſaid that he is very ſwift of foot, and extremely attentive to his dreſs [u]. He entered Athens on a ſuperb horſe, which is named Bucephalus, which no perſon but himſelf had been able to govern [y], and which coſt thirteen talents [*].

In a ſhort time Alexander became the only ſubject of converſation. The grief in which I was abſorbed prevented me from obſerving him with attention; but I afterwards made enquiries concerning him of an Athenian, who had long reſided in Macedonia, from whom I received the following information.

This prince unites with great abilities and wit an inſatiable deſire of obtaining knowledge [z], and a natural taſte for the arts, which he protects without being greatly ſkilled in them. His converſation is extremely pleaſing; he diſplays the utmoſt affability and fidelity in the intercourſe of friendſhip [a], and great elevation in his ſentiments and ideas. Nature has implanted in him the germ,

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[t] Arrian. de Exped. Alexandr. lib. 7, p. 309. Plut. in Alexandr. t. i. p. 666 et 678. Id. Apophth. t. ii. p. 179. Quint. Curt. lib. 6, cap. 5, § 29. Solin. cap. 9. Ælian. Var. Hiſt. lib. 12, cap. 14. Anthol. lib. 4, p. 314.

[u] Ap. Ariſtot. Rhet. ad Alex. cap. 1, t. ii. p. 608.

[y] Plut. in Alex. p. 667. Aul. Gell. lib. 5, cap. 2.

[*] 70,200 livres (2925 l.)

[z] Iſocr. Epiſt. ad Alex. t. i. p. 466.

[a] Plut. in Alex. t. i. p. 677.

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and Ariſtotle has explained to him the principles of every virtue. But amid ſuch numerous advantages, he is actuated by a paſſion injurious to himſelf, and which may perhaps prove deſtructive to the human race—I mean the inordinate thirſt of dominion, which is ſo conſpicuous in his eyes, air, words, and minuteſt actions, that every one who approaches him feels himſelf penetrated with reſpect and fear [b]. He would aſpire to be the ſovereign of the whole world [c], and the ſingle depoſitary of human knowledge [d]. Ambition, and all thoſe illuſtrious qualities which we admire in Philip, are found alſo in his ſon; but with this difference, that in the former they are mingled with qualities by which they are attempered; while in the latter firmneſs degenerates into obſtinacy, the love of glory into frenzy, and courage into fury: for his will is as inflexible as Deſtiny, and riſes with redoubled violence againſt every obſtacle [e], as the torrent impetuouſly ruſhes over the rock which obſtructs it in its courſe.

Philip employs different means to attain his end; but Alexander knows no other than his ſword. Philip did not bluſh to diſpute the prize at the Olympic games with private individuals; but

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[b] Ælian. Var. Hiſt. lib. 12, cap. 14.
[c] Plut. in Alex. t. i. p. 680.
[d] Id. ibid. p. 668. Ap. Ariſtot. Rhet. ad Alex. cap. 1, t ii. p. 609.
[e] Plut. in Alex. t. i. p. 689.

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Alexander wiſhed that kings alone might be his antagoniſts [f]. It ſeems as if a ſecret ſentiment inceſſantly admoniſhed the former, that he had arrived at the elevation to which he has attained only by dint of his labours and efforts; and the latter, that he was born in the boſom of greatneſs *.

Jealous of his father, he would wiſh to ſurpaſs him; and, emulous of Achilles [g], he will endeavour to equal him. He conſiders Achilles as the greateſt of heroes, and Homer as the firſt of poets [h], becauſe he has immortalized Achilles. There are ſeveral features in which Alexander reſembles the model he has choſen. He poſſeſſes the ſame violence of diſpoſition, the ſame impetuoſity in battle, and the ſame ſenſibility of ſoul. He once ſaid that Achilles was the moſt fortunate of mortals, becauſe he had poſſeſſed ſuch a friend as Patroclus, and been celebrated by ſuch a panegyriſt as Homer [i].

The negociation of Alexander was not protracted. The Athenians accepted the proffered peace, the conditions of which were extremely

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[f] Plut. in Alex. t. i. p. 666. Id. Apophth. t. ii. p. 179.

* See the compariſon between Philip and Alexander, in the excellent hiſtory of the former of thoſe princes, given to the public in 1740 by M. Olivier of Marſeilles.

[g] Plut. in Alex. p. 667.

[h] Id. de Fort. Alex. Orat. i. t. ii. p. 327, 331, &c. Dion. Chryſoſt. de Regn. Orat. p. 19.

[i] Plut. in Alex. t. i. p. 672. Cicer. pro Arch. cap. 10, t. v. p. 315.

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mild. Philip even reſtored to them the iſle of Samos [k], which he had taken ſome time before. He only required that they ſhould ſend deputies to the diet which he was about to convene at Corinth, to deliberate on the general intereſts of Greece [l].

In the Archonship of Phrynichus,

The 4th year of the 110th Olympiad,

(From the 17th of July of the year 337 to the 7th of July of the year 336 before Chriſt.)

THE Lacedæmonians refuſed to ſend any deputies to the aſſembly held at Corinth. Philip complained of their neglect with haughtineſs, but only received the following anſwer: "If you imagine yourſelf to be grown greater ſince your victory, meaſure your ſhadow; you will find that it has not lengthened a ſingle inch [m]." Philip, irritated, replied: "If I enter Laconia, I will drive you all out of the country." They returned him for anſwer the ſingle word—"If [n]."

But an object of greater importance prevented him from carrying his threats into execution. The deputies of almoſt all the ſtates of Greece being

[k] Plut. in Alex. t. i. p. 681.
[l] Id. in Phoc. t. i. p. 748.
[m] Id. Apophth. Lacon. t. ii. p. 218.
[n] Id. de Garrul. t. ii. p. 511.

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assembled, the king first proposed to them to terminate all the dissensions by which the Greeks had till then been divided, and establish a permanent council to watch over the preservation of universal peace. He afterwards represented that it was time to take vengeance for the injuries and insults that Greece had formerly suffered from the Persians, and to carry the war into the dominions of the Great King [o]. Both these propositions were received with applause; and Philip was unanimously chosen general of the Grecian army, with the most ample powers. The number of troops which each city should furnish was fixed at the same time; and amounted in the whole to two hundred thousand foot, and fifteen thousand horse, without including the Macedonians, or the forces of the barbarous nations which had been subjected by Philip [p]. After these resolutions had passed, the king returned to Macedon to prepare for this glorious expedition.

The liberty of Greece then expired [q]. This country, so fruitful in great men, will long be held in servitude by the kings of Macedon. At this period I left Athens, notwithstanding every endeavour to induce me to prolong my stay; and returned into Scythia, divested of those prejudices

[o] Diod. Sic. lib. 16, p. 478.
[p] Justin. lib. 9, cap. 5. Oros. lib. 3, cap. 14.
[q] Oros. lib. 3, cap. 13.

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which had disgusted me with my country. I now reside among a people who inhabit the banks of the Borysthenes, where I cultivate a small farm which once appertained to the sage Anacharsis, my ancestor. I there enjoy the tranquillity of solitude; and I might add all the pleasures of friendship, if the losses of the heart could ever be repaired. In my youth I sought happiness among enlightened nations; in a more advanced age I have found repose among a people who are only acquainted with the gifts and enjoyments of Nature.

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NOTES.

CHAP. LXXIX. PAGE 14.

Whether the ancient Greek Philoſophers admitted the Unity of God.

THE firſt apologiſts for Chriſtianity, and ſeveral modern authors, after their example, have maintained that the ancient philoſophers acknowledged only one God. Other moderns, on the contrary, affirm that the paſſages which favour this opinion are only to be underſtood of Nature, the ſoul of the world, or the ſun; and place almoſt all theſe philoſophers among the number of the Spinoziſts and atheiſts (*a*). But ſome critics have at length appeared, who, after having long applied themſelves to the ſtudy of the philoſophy of the ancients, have choſen the juſt medium between theſe two opinions. Among the number of theſe are Brucker and Moſheim, from whoſe reſearches I have derived conſiderable information.

Several cauſes contribute to render this important queſtion obſcure: I ſhall proceed to point out ſome of them;

(*a*) Moſhem. in Cudw. cap. 4, § 26, t. i. p. 681.

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but I must first premise that the enquiry principally relates to the philosophers who preceded Aristotle and Plato.

1. The greater part of these endeavoured to explain the formation and preservation of the universe by the qualities of matter alone; and this method was so general, that Anaxagoras was censured for not having either always followed or never employed it. As, in the explanation of particular facts, he had recourse sometimes to natural causes, and sometimes to that Intelligence which, according to him, reduced chaos to order, Aristotle reprehends him for solving difficulties by the machinery of a Divinity (*b*), and Plato for not having exhibited to us in each phenomenon the ways of the Divine Wisdom (*c*). We cannot therefore conclude from the silence of the first natural philosophers that they did not admit a God (*d*), or from some of their expressions that they meant to ascribe to matter all the perfections of the Divine Being.

2. Of all the philosophical works which were extant in the time of Aristotle, we only possess a part of his writings; a part of those of Plato; a small treatise, by the Pythagorean Timæus of Locris, on the soul of the world; and a treatise on the universe, by Ocellus of Lucania, another disciple of Pythagoras. As the design of Ocellus in this tract was less to explain the formation of the world than to prove its eternity, he had not occasion to introduce the agency of a Deity. But in one of his works, a fragment of which has been preserved by Stobæus, he said, that harmony preserves the world, and that God is the author of that harmony (*e*). I wish not however to rest on his autho-

(*b*) Aristot. Metaph. lib. 1, cap. 4, t. ii. p. 844.
(*c*) Plat. in Phædon. t. i. p. 98.
(*d*) Bruck. t. i. p. 469 et 1174.
(*e*) Stob. Eclog. Phys. lib. 1, cap. 16, p. 32.

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rity: but Timæus, Plato, and Ariſtotle, have expreſsly taught the unity of God; and that not in curſory digreſſions, but in continued works, and the explanation of their ſyſtems founded on this opinion.

The writings of the other philoſophers are loſt. We only poſſeſs a few fragments of them, ſome of which declare expreſsly in favour of this doctrine; while others, though the number of theſe is very inconſiderable, ſeem to contradict it. Among the latter there are ſome which are ſuſceptible of different explanations, and others which have been collected and altered by authors of a different ſect; ſuch, for inſtance, as that Velleius whom Cicero introduces in his work on the Nature of the Gods, and whom he charges with having more than once diſfigured the opinions of the ancients (*f*). If from ſuch doubtful teſtimonies we ſhould judge of the opinions of the ancient philoſophers, we ſhould be in danger of acting by them as father Hardouin, from a few detached expreſſions perverted from their true meaning, has by Deſcartes, Malebranche, Arnaud, and others, whom he has accuſed of atheiſm.

3. The firſt philoſophers laid it down as a principle, that nothing can be made out of nothing (*g*). Hence they concluded either that the world had always exiſted ſuch as it is, or that, at leaſt, matter is eternal (*h*). On the other hand, there exiſted an ancient tradition, according to which all things had been arranged in order by the Supreme Being (*i*). Many philoſophers, unwilling to give up either

(*f*) Sam. Parker. Diſput. de Deo, diſput. 1, ſect. 6, p. 16. Reimmann. Hiſt. Atheiſm. cap. 22, § 6, p. 166. Brucker, t. i. p. 738. Moſheim. in Cudw. cap. 1, § 7, not (*y*), t. i. p. 16.

(*g*) Ariſtot. de Nat. Auſcult. lib. 1, cap. 5, t. i. p. 316. Id. de Gener. et Corrupt. lib. 1, cap. 3, t. i. p. 499. A. Id. de Xenoph. cap. 1, t. i. p. 1241. Democr. ap. Diog. Laert. lib. 9, § 44, &c. &c.

(*h*) Moſheim. in Cudw. cap. 1, § 31, t. i. p. 64.

(*i*) De Mund. ap. Ariſtot. cap. 6, t. i. p. 610.

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the principle or the tradition, endeavoured to reconcile them. Some, as Ariſtotle, for example, ſaid that this Being had formed the world from all eternity (*k*); and others, with Plato, that he had produced it in time, and from a pre-exiſting matter, without form, and deſtitute of the perfections which appertain only to the Supreme Being (*l*). Both were ſo far from imagining that their opinion was injurious to the belief of a Deity, that Ariſtotle did not heſitate to acknowledge God as the firſt cauſe of motion (*m*), and Plato to aſcribe to him alone the order of the univerſe (*n*). But though the moſt ancient philoſophers were unacquainted with a creation, properly ſo called, many learned critics are decidedly of opinion that they are not to be conſidered as atheiſts (*o*).

4th. The ancients in general annexed a quite different idea to the words *incorporeal*, *immaterial*, *ſimple*, from that which they convey to us (*p*). Some indeed appear to have conceived the Deity as a pure, indiviſible, and unextended ſubſtance (*q*); but by ſpiritual ſubſtance the greater part only underſtood an infinitely ſubtle matter (*r*). This error ſubſiſted during a long ſucceſſion of ages (*s*), and is even found in the writers whom the church reveres; and, ac-

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(*k*) Ariſtot. de Cœlo, lib. 2, cap. 1, t. i. p. 452. Id. Metaph. lib. 14, cap. 7, t. ii. p. 1001.

(*l*) Plat. in Tim. t. iii. p. 31, &c. Cicer. de Nat. Deor. lib. 1, cap. 8, t. ii. p. 403.

(*m*) Ariſtot. Metaph. lib. 14, cap. 7, t. ii. p. 1000, &c.

(*n*) Plat. in Tim. Moſhem. de Creat. ex Nihilo, § 16, &c. ap. Cudw. t. ii. p. 310, &c.

(*o*) Cudw. cap. 4, § 7, t. i. p. 276. Beauſobr. Hiſt. du Manich. liv. 5, chap. 5, t. ii. p. 239. Bruck. Hiſt. Philoſ. t. i. p. 508. Zimmerm. de Atheiſm. Plat. in Amœn. Litter. t. xii. p. 387.

(*p*) Bruck, t. i. p. 690. Moſhem. in Cudw. cap. 4, § 24, p. 630.

(*q*) Anaxagor. ap. Ariſtot. Metaph. lib. 1, cap. 7, t. ii. p. 851, A; de Anim. lib. 1, cap. 2, t. i. p. 620, D; lib. 3, cap. 5, p. 652, E.

(*r*) Moſhem. in Cudw. cap. 1, § 26, t. i. p. 47, not. (*y*). Id. in cap. 5, § 3, t. ii. p. 360. Beauſobr. Hiſt. du Manich. liv. 3, chap. 1, t. i. p. 474; chap. 2, p. 482.

(*s*) Moſhem. not. (*l*), in Cudw. cap. 5, ſect. 3. § 26, t. ii. p. 434.

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cording to some learned men, may be admitted without meriting the charge of atheism (*t*).

5. Besides the loss of the philosophical works which I have mentioned above, we have to lament that servitude to which the ancient philosophers were reduced. The people contemned and ridiculed their gods, but would admit of no change in their religious opinions. Anaxagoras had said that the sun was only a red-hot stone, or a plate of burning metal (*u*). He deserved censure for broaching so absurd an opinion; but he was accused of impiety. Similar examples had long accustomed the philosophers to conceal their real sentiments; and hence the secret doctrine which it was not permitted to reveal to the profane. It is very difficult, says Plato (*x*), to form a just idea of the Author of the universe; and, even could we conceive it, we must be careful not to make it public. Hence those equivocal expressions which in some measure reconcile error and truth. The name of God is among the number; the application of which, by an ancient abuse, had been extended to whatever, throughout the universe, excites our admiration, or is excellent among men from influence or power. It is found, in the most religious authors, sometimes used in the singular and sometimes in the plural number (*y*); and by its alternate appearance under each of these forms both the populace and the learned were equally satisfied. When, therefore, an author gives the name of God to nature, to the soul of the world, or to the stars, we ought to enquire in what sense he employed the

(*t*) Mosheim in Cudw. cap. 3. § 4. t. i. p. 736. Beausobre Hist. du Manich. liv. 3, chap. 2, t. i. p. 485.

(*u*) Plut. de Superst. t. ii. p. 169, F. Sotion. ap. Diog. Laert. lib. 2, § 12. Euseb. Præp. Evan. lib. 14, § 14, p. 759.

(*x*) Plat. in Tim. t. iii. p. 28.

(*y*) Xenoph. Plat.

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word; and whether, above all these objects, he did not place one God the author of all things.

6. This remark is especially applicable to two opinions which were generally received among the nations of antiquity. The first of these supposed that, above the race of mortals, there were genii, appointed to regulate the progress of the universe. If this idea did not derive its origin from an ancient and venerable tradition, it must at least have taken birth in those countries in which the sovereign confided the government of his kingdom to the vigilance of his ministers. It appears, in fact, that the Greeks received it from those nations who lived under a monarchical government (z); and, besides, the author of a work falsely attributed to Aristotle, but nevertheless very ancient, observes that, since it is unsuitable to the dignity of the king of Persia to attend to all the minute affairs of his government, an inspection so laborious is still less suitable to the Supreme Being (a).

The second opinion had for its object that continuity of actions and re-actions which are observable throughout nature. Particular souls were imagined to reside in the loadstone (b), and in all bodies which appeared to contain a principle of motion and life; and a universal soul was believed to be diffused throughout all the parts of this great whole. This idea was not contrary to the truth; for we certainly may be permitted to say that God has inclosed in matter an invisible agent, or vital principle, which directs its operations (c). But, by a consequence of that abuse of which I have before spoken, the name of God was sometimes given to the genii, and to the soul of the world; and

(z) Plut. de Orac. Def. t. ii. p. 415.
(a) De Mund. ap. Aristot. cap. 6, t. i. p. 611.
(b) Thales ap. Aristot. de Anim. lib. 1, cap. 2, t. i. p. 620, D.
(c) Cudw. cap. 3, § 2, t. i. p. 99. Mosheim. ibid.

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hence the accuſations brought againſt many philoſophers, and in particular againſt Plato and Pythagoras.

As the former, as I have already ſaid, employs the name of God ſometimes in the ſingular and ſometimes in the plural (*d*), he has been accuſed of inconſiſtency (*e*). The anſwer to this charge was eaſy. In his Timæus, Plato, explaining his ideas in a regular manner, ſays that God formed the univerſe; and that he committed the government of it to ſubaltern gods, or genii, the works of his hands, the depoſitaries of his power, and obedient to his commands. Here the diſtinction between the Supreme God and the other deities is ſo clearly expreſſed, that it is impoſſible it ſhould be miſtaken; and Plato might attribute both to the ſovereign and his miniſters the ſame views, and ſolicit from both the ſame favours. If he ſometimes gives the name of God to the world, the heavens, the ſtars, the earth, &c. it is manifeſt that he only means the genii, and the ſouls that God has diſperſed through the different parts of the univerſe to direct its motions. I have found nothing in his other works which contradicts this doctrine.

The accuſations againſt Pythagoras are not leſs heavy, and do not appear to be better founded. He admitted, it is ſaid, a ſoul diffuſed throughout all nature, and cloſely united with all beings which it moves, preſerves, and inceſſantly reproduces; the eternal principle from which our ſouls have emanated, and to which he gave the name of God (*f*). It is added that, ſince he had no other idea of the Divine Being, he ought to be conſidered as an atheiſt.

(*d*) Plat. in Tim. t. iii. p. 27. Id. de Leg. lib. 4, t. ii. p. 716. &c. &c.

(*e*) Cicer. de Nat. Deor. lib. 1, cap. 12, t. ii. p. 406. Bayle, Contin. des Penſ. t. iii. § 26.

(*f*) Cicer. de Nat. Deor. lib. 1, cap. 11, t. ii. p. 405. Clem. Alex. Cohort. ad Gent. p. 62. Minuc. Felix, p. 121. Cyrill. ap. Bruck. t. i. p. 1075. Juſtin. Martyr. Cohort. ad Gent. p. 20.

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Some learned critics, however, have undertaken his defence against this accusation (*g*); which is solely founded on a small number of passages, capable of a more favourable interpretation. Whole volumes would scarcely suffice to give even an abridgement of what has been written for and against this philosopher. I shall confine myself to a few reflections.

It cannot be proved that Pythagoras confounded the soul of the world with the Deity; but, on the contrary, every thing concurs to incline us to believe that he considered them as distinct. As we can only judge what his real sentiments were from those of his disciples, let us examine in what manner some of the latter have expressed themselves in those fragments of their writings that are still preserved.

God was not satisfied with having formed all things; he still preserves and governs them (*h*). A general gives his orders to his army, a pilot to his mariners, and God to the world (*i*). He is with respect to the universe what a king is with respect to his kingdom (*k*). The universe could not subsist if it were not directed by harmony and providence (*l*). God is good, wise, and happy in himself (*m*). He is considered as the father of gods and men, because he diffuses his benefits over all his subjects. He is the equitable legislator, and enlightened preceptor, and governs all things with unremitting vigilance. It is our duty to model our virtues after his, which are pure, and exempt from every gross affection (*n*).

(*g*) Beausobr. Hist. du Manich. liv. 5, chap. 2, t. ii. p. 172. Reimann. Histor. Atheism. cap. 20, p. 150, et alii ap. Bruck. t. i. p. 1081.
(*h*) Stheneid. ap. Stob. serm. 46, p. 332.
(*i*) Archyt. ibid. serm. 1, p. 15.
(*k*) Diotog. ibid. serm. 46, p. 330.
(*l*) Hippod. ibid. serm. 101, p. 555, lin. 26.
(*m*) Stheneid. ibid. p. 332. Euryphant. ibid. p. 555.
(*n*) Stheneid. ibid. Archyt. ibid. serm. 1, p. 13.

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A king who fulfils his duties is the image of God (o). The union which reigns between him and his subjects is the same with that which exists between God and the world (p).

There is only one God, most exalted, most powerful, and who governs all things. There are other deities who possess different degrees of power, and who obey his commands. They are with respect to him what the chorus is to the coryphæus, and what the soldiers are to the general (q).

These fragments so expressly contradict the idea which some have wished to give us of the opinions of Pythagoras, that several critics (r) have suggested that their authenticity is doubtful; but their opinion has been combated by other learned men equally versed in criticism (s). And, in fact, the doctrine contained in these fragments is conformable to that of Timæus, who expressly distinguishes the Supreme Being from the soul of the world, which he supposes to have been produced by that Being. But it has been pretended that he had altered the system of his master (t). Thus, to condemn Pythagoras, it shall suffice to adduce some passages, collected by writers who were posterior by five or six hundred years to that philosopher, and who possibly mistook the true sense of his words; and, to justify him, it shall not be sufficient to cite a multitude of authorities which depose in his favour, and especially that of one of his disciples who lived almost at the same time with him; and who, in a work which has been transmitted to us entire, explains a system connected in all its parts!

(o) Diotog. ap. Stob. serm. 46, p. 389.
(p) Ecphant. ibid. p. 334.
(q) Onatus, ibid. Eclog. Phys. lib. 1, cap. 3, p. 4.
(r) Conring. et Thomas. ap. Bruck, t. i. p. 1040 et 1102.
(s) Fabr. Bibl. Græc. t. i. p. 529.
(t) Bruck. t. i. p. 1093.

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We may, however, after the example of several able critics, reconcile the testimony of Timæus with the opposite testimonies which are brought against him. Pythagoras acknowledged one Supreme God, the author and preserver of the world; a Being infinitely good and wise, who extends his providence over all things. This is attested by Timæus, and the other Pythagoreans of whose works the fragments I have cited above are the remains. Pythagoras supposed that God vivifies the world by a soul so connected with matter that it cannot be separated from it. This soul may be considered as a subtile fire, as a pure flame. Some Pythagoreans gave it the name of God, because they bestowed that name on every thing which came out of the hands of the Supreme Being. This, unless I am mistaken, is the only manner in which those passages which occasion doubts concerning the orthodoxy of Pythagoras can be explained.

Lastly, it is possible that some Pythagoreans, wishing to present us with a sensible image of the action of God upon all nature, have thought that he exists undivided in every place, and that he *informs* the universe as our soul informs our body. This is the opinion which the high priest of Ceres seems to attribute to them in chapter xxx. of this work. I have made use of it in that place, that I might repeat the expressions of the authors which I have cited in the margin, and not decide on questions which it is equally difficult and useless to discuss. For, in fact, it is not from some equivocal expressions, and a long train of principles and consequences, that we must judge of the real sentiments of Pythagoras, but by his practical morality, and especially by that institution which he founded, of the associates in which he made it one of the principal duties

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to meditate on the Divinity (*u*); to consider themselves as ever in his presence; and to merit his favours by various kinds of abstinence, by prayer, meditation, and purity of heart (*x*). It must be confessed that these pious exercises are little suitable to a society of Spinozists.

7. Let us now hear the author of the Thoughts on the Comet: "What is the state of the question, when we "reason philosophically concerning the unity of God? "It is to enquire whether there be an intelligence per- "fectly simple, totally distinct from matter and the form "of the world, and which produces all things. He who "affirms this, believes there is but one God; but he who "does not affirm it, how much soever he may ridicule the "numerous deities of paganism, and declare his abhorrence "of a multitude of gods, must in reality admit an infinity "of gods." Bayle adds, that it would be very difficult to find, among the writers of antiquity, any who have admitted the unity of God, without understanding a compound substance. "Now such a substance is only one "improperly, and by an abuse of terms; or under the "arbitrary notion of a certain whole, or a collective "being (*y*)."

If to be ranked among the number of polytheists it is sufficient not to entertain just ideas concerning the nature of spirits; we must, according to Bayle himself, condemn not only Pythagoras, Plato, Socrates, and all the ancients (*z*), but likewise almost all those who, down to our times, have written on these subjects. For let us observe

(*u*) Plut. in Num. t. i. p. 69. Clem. Alex. Strom. lib. 5, p. 686. Aur. Carm.
(*x*) Iambl. cap. 16, p. 57. Anonym. ap. Phot. p. 1313. Diod. Sic. Excerpt. Val. p. 245 et 246.
(*y*) Bayle Contin. des Pens. t. iii. § 66.
(*z*) Mosheim. in Cudw. cap. 4, § 27, not. (*n*), p. 684.

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what he says in his Dictionary (a): "Until the time of "M. Descartes, all our doctors, whether divines or philo- "sophers, had ascribed extension to spirits; infinite to "God, and finite to angels and rational souls. It is true "they maintained that this extension is not material, nor "composed of parts; and that spirits exist entire in every "part of space that they occupy. Hence are derived three "kinds of local presence; the first that of bodies, the "second that of created spirits, and the third that of God. "The Cartesians have overthrown all these opinions: they "say that spirits have no kind of extension, or local pre- "sence; but their doctrine has been rejected as absurd. "We may therefore say that all our philosophers and "divines still teach, conformably to the popular idea, that "the substance of God is extended through infinite space. "But it is certain that this is to ruin on the one side what "they have erected on the other; it is in fact again to "attribute to God that materiality which they had denied "to be consistent with his nature."

The question therefore is not such as it has been stated by Bayle; but turns on the enquiry whether Plato, and other philosophers antecedent to Plato, have acknowledged one First Being, eternal, infinitely intelligent, and infinitely good and wise, who has formed the universe from all eternity, or in time, who preserves and governs it by himself or by his ministers, and who has appointed, in this world or in another, rewards to virtue, and punishments for guilt. These doctrines are clearly expressed in the writings of almost all the ancient philosophers. If they are accompanied by gross errors concerning the essence of the Deity, we reply that these authors did not perceive

(a) Art. Simonide, not. E.

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them, or at leaſt did not believe that they deſtroyed the unity of the Supreme Being (*b*). We will likewiſe affirm that it is not juſt to reproach writers who are no more with conſequences which they would probably have rejected, had they known the danger to which they were expoſed (*c*). We likewiſe declare that it is not our intention to maintain that the philoſophers of whom we ſpeak entertained equally juſt ideas of the Deity with ourſelves; but only that they were in general as remote from atheiſm as from polytheiſm.

CHAP. LXXIX. PAGE 24.

On the Moral Theology of the ancient Greek Philoſophers.

THE firſt writers of the church carefully collected ſuch teſtimonies of the poets and Grecian philoſophers as were favourable to the opinion of the unity of God, that of a providence, and other truths equally eſſential (*d*).

They believed alſo that they ought to compar the morality of Chriſtianity with that which the ancient philoſophers had taught to various nations; and acknowedged that the latter, notwithſtanding its imperfection, hd prepared the minds of men to receive the much more pre precepts of the former (*e*).

In theſe modern times, ſeveral works hve appeared

(*b*) Moſhem. Differt. de Creat. ap. Cudw. t. ii. p. 315.
(*c*) Id. in Cudw. cap. 4, t. i. p. 685.
(*d*) Clem. Alex. Strom. lib. 5 et 6. Lactant. Divin. Inſt. lib. 1, cap. 5, Auguſt. de Civit. Dei, lib. 8, cap. 9; lib. 18, cap. 47. Euſeb. Præpar. Evang. lib. 11. Minuc. Felix, &c. &c.
(*e*) Clem. Alex. Strom. lib. 1, p. 331, 366, 376, &c.

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which treat on the religious doctrines of the pagans (*f*); and some truly learned critics, after having investigated the subject with the most careful attention, have acknowledged that, on certain points, it merits the highest encomiums. The following is the testimony of M. Freret, with respect to the most essential of its doctrines: "The Egyptians and Greeks, therefore, knew and adored the Supreme God, though in a manner unworthy of him (*g*)." As to their morality, let us hear the celebrated Huet, bishop of Avranches: *Ac mihi quidem sæpenumero contigit, ut cum ea legerem quæ ad vitam rectè probèque instituendam, vel a Platone, vel ab Aristotele, vel a Cicerone, vel ab Epicteto tradita sunt, mihi viderer ex aliquibus Christianorum scriptis capere normam pietatis* (*h*) *.

Authorised by such great examples, and obliged by the plan of my work to give a sketch of the moral theology of the Greeks, I am nevertheless far from supposing that it can enter into competition with that taught by Christianity. Without expatiating on the excellences which distinguish the wok of Divine Wisdom, I shall confine myself to a single article. The legislators of Greece were satisfied with saying, *Honour the gods.* The Gospel says, *Thou shalt love the lord thy God with all thy heart, and thy neighbour as thyself* (*i*). Saint Augustin affirms that this law, which contains within it and gives life to all the rest, was in part known to Plato (*k*). But what Plato taught in this respect

(*f*) Mourg. Plan. Theolog. du Pythagor. Thomassin, Meth. d'enseigner les Lettres Hm. Id. Meth. d'enseigner la Philosophie. Burigny, Theolog. Paienn. Cudr. Syst. Intellect. passim.

(*g*) Def. de la Chronol. p. 379 et 380.

(*h*) Huet. Anetan. Quæst. lib. 2, p. 92.

* For frequntly while I have read the moral lessons inculcated in the works of Plato, Aristotle, Cicero, or Epictetus, I have imagined that I was reading the pius precepts of Christian writers.

(*i*) Luke, chap. x. v. 27.

(*k*) August. de Civit. Dei, lib. 8, cap. 9.

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was only a consequence of his theory concerning the sovereign good; and had so little influence on the morality of the Greeks, that Aristotle declares it would be absurd to say that we love Jupiter (*l*).

CHAP. LXXX. PAGE 39.

On some Citations in this Work.

AT the period which I have chosen, hymns and other poems were circulated in Greece, which were attributed to very ancient poets: but persons of learning knew so well they were not authentic, that Aristotle even doubted whether any such poet as Orpheus had ever existed (*m*). Afterwards the most celebrated names were placed at the head of a number of writings, the true authors of which were unknown. Such are some treatises found at present in the editions of the works of Plato and Aristotle. I have quoted them occasionally, because they are authority; and sometimes under the names of those great men, for brevity, and because they are inserted in their works.

(*l*) Aristot. Magn. Mor. lib. 2, cap. 11, t. ii. p. 187, D.
(*m*) Cicer. de Nat. Deor. lib. 1, cap. 38, t. ii. p. 429.

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SAME CHAP. PAGE 40.

On the Number of Theatrical Pieces extant in Greece towards the Middle of the Fourth Century before Chriſt.

ON the authority of Suidas, Athenæus, and other authors, whoſe teſtimonies have been collected by Fabricius (*n*), I have made the number of theſe pieces amount to about three thouſand. The eſtimates of the ſame writers, with reſpect to each article in particular, do not merit equal regard. But it muſt be obſerved that they have cited a great number of dramatic authors who lived before the younger Anacharſis, or in his time, without ſpecifying the number of pieces they wrote. If there is exaggeration on one ſide, there is omiſſion on the other; and the reſult cannot greatly differ from the eſtimate I have given. If, inſtead of confining myſelf to a particular period, I had followed the whole hiſtory of the Greek Theatre, the number would have been tripled or quadrupled. For, in the few works which can be of uſe in the preſent enquiry, mention is made of about three hundred and fifty poets who had written tragedies and comedies (*o*).

We only poſſeſs entire ſeven dramatic pieces of Æſchylus, ſeven of Sophocles, nineteen of Euripides, and eleven of Ariſtophanes; in the whole, forty-four. To theſe may be added the nineteen comedies of Plautus, and the ſix of Terence, which are copies or imitations of Greek comedies.

(*n*) Fabr. Bibl. Græc. t. i. p. 736.
(*o*) Id. ibid. p. 662 et 736.

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Time has ſpared no branch of Grecian literature. Hiſtorical compoſitions, works relative to the ſciences, ſyſtems of philoſophy, treatiſes on politics, morals, medicine, &c. have almoſt all periſhed. The writings of the Romans have experienced the ſame fate. Thoſe of the Egyptians, the Phœnicians, and ſeveral other enlightened nations, have been loſt in almoſt one general wreck.

The copies of a work were formerly multiplied with ſo much labour, ſuch great wealth was requiſite to collect even a ſmall library, that it was with the utmoſt difficulty that knowledge penetrated from one country to another, or even was preſerved in the place where it had originated. This conſideration ought to render us very circumſpect with regard to the knowledge which we grant or refuſe to the ancients.

The defect of the means to preſerve and communicate their diſcoveries, which ſo often obſtructed the philoſophers of antiquity in their reſearches, is no longer an impediment to the moderns. The art of printing, that happy offspring of chance, and the moſt important perhaps of all inventions, facilitates and preſerves the intercourſe of ideas between all ages and nations. Knowledge once acquired can now never become extinct; and may perhaps be increaſed to a degree as much ſuperior to that we at preſent poſſeſs, as our attainments in ſcience are ſuperior to thoſe of the ancients. The influence which the art of printing has hitherto had, and that which it may have in future, on the minds of men, would be an excellent ſubject to diſcuſs.

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SAME CHAP. PAGE 56.

On the Griphi and Impromptus.

THE word *griph* (γρῖφος) signifies a net, and was the name given to certain enigmatical queſtions which were ſportively propoſed during an entertainment, and which the gueſts were frequently puzzled to unravel (*p*). Thoſe who were unable to anſwer them were ſubjected to a forfeit.

There were different kinds of griphi. Some were properly enigmas. Such is the following: "I am very large at my birth, and likewiſe in old age; but very ſmall when at maturity (*q*)." *A ſhadow.*—Such alſo is this: "There are two ſiſters who inceſſantly beget each other (*r*)." *Day and Night*, both which words are feminine in Greek.

Other griphi turn on the reſemblance of names; as, for example—"What is that which is at once found on the earth, in the ſea, and in the heavens (*s*)? *The dog, the ſerpent, the bear.* The names of theſe animals have been given to certain conſtellations.

Others were formed by a play on letters, ſyllables, or words. It was required perhaps to recite a verſe which began with a certain letter, or one in which another certain letter was not found, or one which began and ended with certain ſyllables (*t*); or verſes the feet of which were compoſed of the ſame number of letters, or which might be tranſpoſed without injury to the ſenſe or harmony (*u*).

(*p*) Suid. in Γρῖφ. Schol. Ariſtoph. in Veſp. v. 20.
(*q*) Theodect. ap. Athen. lib. 10, cap. 18, p. 451, F.
(*r*) Id. ibid.
(*s*) Id. ibid. cap. 20, p. 453, B.
(*t*) Id. ibid. cap. 16, p. 448, D.
(*u*) Id. ibid. cap. 20, p. 453, D.

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The latter griphi, and some others which I might adduce (*x*), having some resemblance to the French *logogriphes*, I have thought I might be allowed to give them that name in chap. xxv. of this work.

The poets, and especially the writers of comedies, frequently made use of griphi. It appears that collections of them have been compiled; and it is one of these collections which I suppose Euclid to have had in his library.

I have said in the same place that he also had in his library certain impromptus; and have cited in the margin a passage from Athenæus, who has given us six verses of Simonides, composed extempore. Some may hence be inclined to enquire whether the practice which in Italy is called *improvisating* was known to the Greeks, who were endowed with an imagination at least as lively as that of the Italians, and whose language was still better adapted to poetry than the Italian. The following are two facts, one of which is prior by two centuries, and the other posterior by three, to the time in which I suppose Anacharsis to have travelled. 1. The first essays of tragedy were entirely extempore, and Aristotle gives us to understand that they were in verse (*y*). 2. Strabo mentions a poet of Tarsus in Cilicia, who lived in his time, and who could declaim in such elegant verse on any proposed subject, that he seemed to be immediately inspired by Apollo. He especially succeeded in subjects for tragedy (*z*). Strabo adds that this talent was not uncommon among the inhabitants of Tarsus (*a*); and hence, no doubt, is derived the

(*x*) Theodect. ap. Athen. lib. 10, cap. 20, p. 453, D.
(*y*) Aristot. de Poet. cap. 4, t. ii. p. 654, E. et 655, B.
(*z*) Strab. lib. 14, p. 676.
(*a*) Id. ibid. p. 674.

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epithet *Tarficus*, which was given to certain poets who produced, without premeditation, tragic ſcenes at the pleaſure of thoſe by whom they were requeſted (*b*).

(*b*) Diog. Laert. lib. 4, § 58. Menag. ibid.

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ADVERTISEMENT

CONCERNING

THE FOLLOWING TABLES.

I HAVE imagined that theſe Tables might be uſeful to thoſe who ſhould read, and alſo to thoſe who ſhould not read, the Travels of the Younger Anacharſis.

The firſt contains the principal epochas of the Grecian hiſtory to the reign of Alexander. I have carefully examined them all; and though I have choſen the moſt able guides, I have not implicitly followed their opinions, but compared them with thoſe of other chronologiſts.

I have given tables of the meaſures, weights, and money of Athens; becauſe theſe frequently occur in my work. The tables of the itinerary meaſures of the Romans were neceſſary to aſcertain thoſe of the Greeks.

I have given no tables of the cubic meaſures of the ancients, nor the money of the different ſtates of Greece; becauſe I have rarely had occaſion to ſpeak of theſe, and have found only uncertainty in my enquiries concerning them.

In ſubjects of this kind we frequently can only obtain, by our moſt elaborate reſearches, the right to confeſs our ignorance; and this I think that I have acquired.

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TABLE I.

CONTAINING the principal Epochas of the Grecian Hiſtory, from the Foundation of the Kingdom of Argos to the Reign of Alexander.

*** It will be proper to premiſe that, for the dates preceding the firſt of the Olympiads, I have almoſt always followed the calculations of the late M. Freret, as he has given them either in his work intitled *Defenſe de la Chronologie*, or in the ſeveral papers of which he is the author, in the Memoirs of the Academy of Belles Lettres. In the dates poſterior to the firſt Olympiad, I have commonly followed the *Faſti Attiei* of father Corſini.

	Years bef. C.
COLONY led by Inachus to Argos	1970
Phoroneus, his ſon	1945
Deluge of Ogyges in Bœotia	1796
Colony of Cecrops to Athens	1657
Colony of Cadmus to Thebes	1594
Colony of Danaus to Argos	1586
Deluge of Deucalion in the environs of Parnaſſus, or in the ſouthern part of Theſſaly	1580

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	Years bef.C.
Birth of the arts in Greece	1547
Reign of Perſeus at Argos	1458
Foundation of Troy	1425
Arrival of Pelops in Greece	1423
Birth of Hercules	1383
Birth of Theſeus	1367
Expedition of the Argonauts may be placed towards the year	1360
Atreus begins to reign at Olympia	1345
Firſt war of Thebes between Eteocles and Polynices, ſons of Oedipus	1329
War of Theſeus againſt Creon, king of Thebes	1326
Second war of Thebes, or war of the Epigoni	1319
Death of Theſeus	1305
Death of Atreus	1301
Taking of Troy	1282
Return of the Heraclidæ into Peloponneſus	1202
Emigration of the Ionians into Aſia Minor, where they found the cities of Epheſus, Miletus, Colophon, &c.	1076
Death of Codrus, laſt king of Athens	1092
Inſtitution of the perpetual Archons	Idem
Birth of Lycurgus	926
Birth of Homer towards the year	900
Reſtoration of the Olympic Games by Iphitus	884
Legiſlation of Lycurgus	845
Death of Lycurgus	841

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EIGHTH CENTURY BEFORE CHRIST.

Olympiads		Years bef. C.
Ol. 1.	OLYMPIAD in which Coroebus gained the prize of the ſtadium, and which has ſince been made the principal æra of chronology	776
	(Each Olympiad contains four years; each of which, beginning at the new moon that follows the ſummer ſolſtice, correſponds to two Julian years, and includes the ſix laſt months of the firſt and the ſix firſt months of the following)	
Ol. 2, yr. 3.	Theopompus, grandſon of Charilaus, and nephew of Lycurgus, aſcends the throne of Lacedæmon —— — —	770
Ol. 5, 2.	The people of Chalcis in Euboea ſend a colony to Naxos in Sicily —— —	758
3.	Foundation of Syracuſe and Corcyra by the Corinthians —— —— —	757
	Foundation of Sybaris and Crotona towards the ſame time.	
Ol. 7, 1.	The people of Naxos in Sicily ſend a colony to Catana —— —— —	752
	The authority of the Archons of Athens ceaſes to be for life, and is limited to ten years.	
Ol. 9, 2.	Beginning of the firſt Meſſenian war —	743
Ol. 14, 1.	End of the firſt Meſſenian war — —	724
	The double courſe of the ſtadium introduced at the Olympic games.	

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Ol. 18, yr. 1.	Re-eſtabliſhment of wreſtling and the pentathlum at the Olympic games — —	708
	Phalantus, a Lacedæmonian, conducts a colony to Tarentum.	

SEVENTH CENTURY BEFORE CHRIST.

Ol. 23, 4.	BEGINNING of the ſecond Meſſenian war, 39 years after the end of the firſt — —	684
	About the ſame time the poet Tyrtæus flouriſhed.	
Ol. 24, 1.	The Archons of Athens became annual —	683
Ol. 25.	Race for chariots with four horſes inſtituted at Olympia towards the year — —	680
Ol. 28, 1.	The ſecond Meſſenian war ended by the taking of Ira — — — —	668
Ol. 29.	A part of the Meſſenians ſettle at Zancle in Sicily, which city afterwards takes the name of Meſſina — — — —	664
Ol. 30, 3.	Cypſelus obtains the throne of Corinth, and reigns 30 years — —	658
	Byzantium founded by the people of Megara.	
Ol. 33, 1.	The combat of the pancratium inſtituted at the Olympic games — — —	648
Ol. 34, 1.	Terpander, poet and muſician of Leſbos, flouriſhed — — — —	644

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Ol. 35, 1.	Birth of Thales of Miletus, founder of the Ionian ſchool — — — —	640
3.	Birth of Solon — — — — —	638
Ol. 37, 1.	Running and wreſtling of children introduced at the Olympic games — — —	632
Ol. 38, 1.	Death of Cypſelus, tyrant of Sicyon. His ſon Periander ſucceeds him — —	628
Ol. 39, 1.	Archonſhip and legiſlation of Draco at Athens	624
Ol. 41, 1.	Boxing between children inſtituted at the Olympic games — — — —	616
Ol. 42, 1.	Murder of the adherents of Cylon at Athens	612
3.	Birth of the philoſopher Anaximander of Miletus — — — —	610
Ol. 44, 1.	Alcæus and Sappho flouriſhed — —	604

SIXTH CENTURY BEFORE CHRIST.

Ol. 45,	BIRTH of Pythagoras towards the year —	600
	He died aged about ninety years.	
4.	Eclipſe of the ſun predicted by Thales, which took place during the battle between Cyaxares king of the Medes and Alyattes king of Lydia on the 9th of July — —	597
	Epimenides of Crete purifies the city of Athens from the pollution incurred by the murder of the adherents of Cylon.	

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Olympiads		Years bef. C.
Ol. 46, yr. 1.	Solon induces the council of the Amphictyons to reſolve to march their forces againſt the people of Cirrha, accuſed of impiety towards the temple of Delphi —— —	596
3.	Archonſhip and legiſlation of Solon —	594
4.	Solon travels into Egypt, Cyprus, Lydia, &c.	593
Ol. 47,	Arrival of the ſage Anacharſis at Athens	592
	Pittacus begins to reign at Mytilene —	590
3.	He retains the ſovereign power during ten years.	
Ol. 48, 3.	Competition of muſicians inſtituted at the Pythian games —— — —	585
	Theſe games were celebrated at Delphi in the ſpring.	
4.	Death of Periander: the Corinthians recover their liberty.	
Ol. 49, 4.	Firſt Pythiad, ſerving for an epocha to calculate the years in which the public games were celebrated at Delphi —— —	581
Ol. 50, 1.	Firſt attempts in comedy by Suſarion —	580
	Some years after Theſpis makes his firſt eſſays in tragedy.	
Ol. 51, 2.	Anaximander, philoſopher of the ſchool of Miletus, becomes celebrated — —	575
Ol. 52,	Æſop flouriſhed —— — —	572
3.	Death of Pittacus of Mytilene —	570
Ol. 55, 1.	Piſiſtratus uſurps the ſovereign power at Athens	560
	Cyrus aſcends the throne. Beginning of the empire of the Perſians.	
2.	Solon dies aged 80 years — — —	559
3.	Birth of the poet Simonides — —	558

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Olympiads		Years bef. C.
Ol. 58, yr. 1.	Death of Thales	548
	The poet Theognis flouriſhed.	
	Burning of the temple of Delphi.	
Ol. 59, 2.	Battle of Thymbra. Crœſus king of Lydia is defeated. Cyrus takes the city of Sardis	543
Ol. 61, 1.	Theſpis repreſents his Alceſtis. Prizes inſtituted for tragedy	536
Ol. 62, 1.	Anacreon flouriſhed	532
4.	Death of Cyrus. His ſon Cambyſes ſucceeds him	529
Ol. 63, 1.	Death of Piſiſtratus, tyrant of Athens	
	His ſons Hippias and Hipparchus ſucceed him	528
4.	Birth of the poet Æſchylus	525
Ol. 64,	Chærilus, the tragic author, flouriſhed	524
3.	Death of Polycrates, tyrant of Samos, after a reign of eleven years	522
4.	Darius, ſon of Hyſtaſpes, begins his reign in Perſia	521
Ol. 65, 3.	Birth of Pindar	517
Ol. 66, 3.	Death of Hipparchus, tyrant of Athens	514
Ol. 67, 3.	Darius retakes Babylon	510
	Hippias driven from Athens.	
	Cliſthenes increaſes the number of the tribes at Athens from four to ten.	
Ol. 68, 1.	Expedition of Darius againſt the Scythians	508
Ol. 69, 1.	Ionia revolts againſt Darius. Burning of Sardis	504

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FIFTH CENTURY BEFORE CHRIST.

Olympiads		Years bef. C.
Ol. 70, yr. 1.	RACE for chariots drawn by two mules introduced at the Olympic games — —	500
	Birth of the philoſopher Anaxagoras.	
	Æſchylus, at the age of 25 years, is a competitor for the prize in tragedy with Pratinas and Chœrilus.	
4.	Birth of Sophocles — — —	497
Ol. 71, 1.	Taking and deſtruction of Miletus by the Perſians. Phrynicus, the diſciple of Theſpis, makes it the ſubject of a tragedy. He firſt introduced female characters on the ſtage	496
	Birth of Democritus. He lived 90 years.	
2.	Birth of the hiſtorian Hellanicus, of Leſbos	495
Ol. 72, 2.	Gelon, king of Syracuſe — — —	491
3.	Battle of Marathon, the 29th of September, gained by Miltiades — — —	490
4.	Miltiades having been unſucceſsful in the ſiege of Paros, is proſecuted, and dies — —	489
Ol. 73, 1.	Chionides of Athens brings a comedy on the ſtage — — — —	488
3.	Death of Darius king of Perſia. Xerxes, his ſon, ſucceeds him — — —	485
4.	Birth of Euripides — — —	484
	Birth of Herodotus.	

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Ol. 74, yr. 4.	Xerxes passes the winter at Sardis — —	481
	Xerxes crosses the Hellespont in the spring, and continues there a month.	
Ol. 75, 1.	Battle at Thermopylæ in the beginning of August. Xerxes arrives at Athens towards the end of that month —— — —	480
	Battle of Salamis, the 20th of October.	
	Birth of the orator Antiphon.	
2.	Battles of Platæa and Mycale the 22d of September —— —— — —	479
Ol. 77, 1.	Birth of Thucydides —— — —	471
	Banishment of Themistocles.	
3.	Victory of Cimon over the Persians near the river Eurymedon —— — —	470
	Æschylus and Sophocles dispute the prize of tragedy, which is adjudged to the latter	469
	Birth of Socrates.	
	Cimon removes the bones of Theseus to Athens.	
Ol. 78, 1.	Death of Simonides — — —	468
2.	Death of Aristides —— — —	467
4.	Death of Xerxes. Artaxerxes Longimanus succeeds him, and reigns forty years —	465
Ol. 79, 1.	Earthquake at Lacedæmon. Third Messenian war. This war lasted ten years —	464
4.	Cimon leads a body of Athenian troops to the assistance of the Lacedæmonians, who suspecting them of perfidy, send them back, which becomes a source of misunderstanding between the two states. Banishment of Cimon	461
Ol. 80, 1.	Birth of Hippocrates — — —	460

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Olympiads		Years bef. C.
Ol. 80, yr. 2.	Birth of the orator Lyſias —— —	459
Ol. 81, 1.	Death of Æſchylus —— — —	456
	The Athenians under the conduct of Tolmides, and afterward under that of Pericles, lay waſte the coaſts of Laconia.	
2.	Cratinus and Plato, poets of the ancient comedy	455
Ol. 82, 1.	Ion brings his tragedies on the ſtage —	452
	Death of Pindar.	
3.	Truce for five years between the ſtates of Peloponneſus and the Athenians concluded by Cimon, who had been recalled from baniſhment, and who ſoon after led an army into Cyprus —— —— —	450
4.	Cimon obliges the king of Perſia to ſign a treaty with the Greeks diſhonourable to that monarch.	
	Death of Cimon —— —— —	449
	Death of Themiſtocles, aged 65 years.	
Ol. 83, 3.	The Eubœans and Megareans ſeparate from the Athenians, who reduce them under the conduct of Pericles —— —	446
	Expiration of the truce of five years between the Lacedæmonians and the Athenians. Another truce of thirty years — —	445
Ol. 84, 1.	The philoſophers Meliſſus, Protagoras, and Empedocles flouriſhed —— —	444
	Herodotus reads his Hiſtory at the Olympic games.	
	Pericles remains without competitors. He had taken part in the government for 25 years before, and enjoyed an almoſt abſolute power during 15 years after.	

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Olympiads		Years bef. C.
Ol. 84, yr. 3.	Euripides, aged 43 years, gains the prize for tragedy for the firſt time —— —	442
Ol. 85, 3.	The Athenians ſend a colony to Amphipolis	437
	Building of the Propylæa in the citadel of Athens.	
	Reſtoration of comedy, which had been prohibited three years before.	
Ol. 86, 1.	The war between the Corinthians and Corcyreans commences —— — —	436
	Birth of Iſocrates.	
	Then flouriſhed the philoſophers Empedocles, Hippocrates, Gorgias, Hippias, Prodicus, Zeno of Elea, Parmenides, and Socrates.	
Ol. 87, 1.	The 27th of June, Meton obſerved the ſummer ſolſtice, and invented a new cycle, which he made commence at the new moon which followed the ſummer ſolſtice, and correſponded to the 16th of July — — —	432
	The civil year, before, began with the new moon which followed the winter ſolſtice. It afterwards commenced with that which follows the ſummer ſolſtice, at which time alſo the new Archons entered on their office.	
	Beginning of the Peloponneſian war, in the ſpring of the year —— — —	431
3.	Plague of Athens —— — —	430
	Eupolis begins to write comedies.	
	Birth of Plato, in the month of May —	429
4.	Death of Pericles towards the month of October.	
Ol. 88, 1.	Death of Anaxagoras —— —	428

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Ol. 88, yr. 2.	The Athenians ſeize on Mytilene, and divide among them the lands of Leſbos — —	427
	The orator Gorgias perſuades the Athenians to ſuccour the Leontines in Sicily.	
3.	The Athenians purify the iſle of Delos —	426
4.	The Athenians take Pylos in Peloponneſus	425
	Death of Artaxerxes Longimanus. Xerxes II. ſucceeds him.	
Ol. 89, 1.	Battle of Delium between the Athenians and Bœotians, in which the latter gain the victory. Socrates there ſaves the life of young Xenophon —— — — —	424
	Death of Xerxes II. king of Perſia. Darius Nothus ſucceeds him, and reigns 19 years.	
	Firſt repreſentation of the Clouds of Ariſtophanes — —— — —	423
2.	The temple of Juno at Argos burnt.	
3.	Battle of Amphipolis, in which Braſidas the general of the Lacedæmonians, and Cleon the general of the Athenians, are ſlain —	422
	Truce for fifty years concluded between the Athenians and Lacedæmonians — —	421
4.	The Athenians, under various pretexts, break the truce, and enter into an alliance with the Argives, the Eleans, and the Mantineans.	
Ol. 91, 1.	Alcibiades gains the prize at the Olympic games	416
	The Athenians reduce Melos. Expedition of the Athenians into Sicily —— —	415
3.	The truce for fifty years concluded between the Lacedæmonians and Athenians, ends by an open rupture, after having continued ſix years and ten months —— — —	414

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Ol. 91, yr. 3.	The Lacedæmonians ſeize on and fortify Decelia —— —— — —	413
4.	The army of the Athenians is totally defeated in Sicily. Nicias and Demoſthenes put to death in the month of September.	
Ol. 92, 1.	Alcibiades forſakes the Lacedæmonians —	411
	Four hundred citizens placed at the head of the government towards the beginning of the year.	
2.	The four hundred are depoſed, and the democracy re-eſtabliſhed, towards the month of July of the ſame year.	
	Baniſhment of Hyperbolus. The oſtraciſm laid aſide.	
Ol. 93, 2.	Death of Euripides towards the year —	407
3.	Dionyſius the Elder aſcends the throne of Syracuſe —— —— —	406
	Death of Sophocles.	
	Battle of Arginuſæ, in which the fleet of the Athenians defeats that of the Lacedæmonians.	
	Lyſander gains a ſignal victory over the Athenians near Ægos-Potamos.	
4.	Death of Darius Nothus. Artaxerxes Mnemon ſucceeds him.	
	Athens taken by the Lacedæmonians towards the end of April of the year —	404
Ol. 94, 1.	Lyſander eſtabliſhes at Athens thirty magiſtrates, known by the name of the thirty tyrants. Their authority was aboliſhed eight months after.	

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Ol. 94, yr. 2.	The democracy re-eſtabliſhed at Athens. Archonſhip of Euclid. Amneſty. —	402
4.	Expedition of the younger Cyrus — —	400

FOURTH CENTURY BEFORE CHRIST.

Ol. 95, 1.	DEATH of Socrates towards the month of June — — — —	399
Ol. 96, 3.	Conon defeats the Lacedæmonians near Cnidus	394
	Ageſilaus, king of the Lacedæmonians, defeats the Thebans at Coronea — —	393
4.	Conon rebuilds the walls of the Piræus.	
Ol. 97, 1.	The Athenians, under the conduct of Thraſybulus, make themſelves maſters of a part of Leſbos — — — —	392
	Death of Thucydides — — —	391
Ol. 98, 2.	Peace of Antalcidas between the Perſians and Greeks — —	387
3.	Birth of Demoſthenes — —	385
Ol. 99, 1.	Birth of Ariſtotle — — —	384
Ol. 100, 3.	Pelopidas, and the other exiles from Thebes, leave Athens, and ſeize the citadel of Thebes, which had been taken by the Lacedæmonians a ſhort time before — — —	378
4.	Naval battle near Naxos, in which Chabrias, the Athenian general, defeats the Lacedæmonians	377

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Ol. 101,	Eubulus of Athens, author of ſeveral comedies	376
yr. 2.	Timotheus, the Athenian general, takes Corcyra, and defeats the Lacedæmonians at Leucas	375
3.	Artaxerxes Mnemon, king of Perſia, gives peace to Greece. The Lacedæmonians preſerve the empire of the land, and the Athenians obtain that of the ſea —— —	374
	Death of Evagoras, king of Cyprus.	
4.	Appearance of a comet in the winter of 373 and 372 —— —— —	372
	Earthquakes in Peloponneſus. The cities of Helice and Bura deſtroyed.	
Ol. 102, 1.	Platæa deſtroyed by the Thebans.	
2.	Battle of Leuctra the 8th of July. The Thebans, commanded by Epaminondas, defeat the Lacedæmonians under the command of their king Cleombrotus, who is ſlain — —	371
	Foundation of the city of Megalopolis in Arcadia.	
3.	Death of Jaſon, tyrant of Pheræ — —	369
4.	Expedition of Epaminondas into Laconia. Foundation of the city of Meſſene. The Athenians, under the command of Iphicrates, come to the aſſiſtance of the Lacedæmonians.	
	Aphareus, the adopted ſon of Iſocrates, begins to write tragedies —— —	368
Ol. 103, 1.	Eudoxus of Cnidus flouriſhed.	
	Death of Dionyſius the Elder, king of Syracuſe. His ſon, of the ſame name, ſucceeds him in the ſpring of the year —— —	367

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Olympiad.		Years bef. C.
Ol. 103, yr. 2.	Ariſtotle comes to reſide at Athens when eighteen years of age —— —	366
Ol. 104, 1.	Pelopidas attacks and defeats Alexander the tyrant of Pheræ, and is himſelf ſlain in the battle —— —— —	363
2.	Battle of Mantinea, and death of Epaminondas, on the 12th of the month Scirophorion, which correſponds to the 5th of July	362
3.	Death of Ageſilaus, king of Lacedæmon.	
	Death of Artaxerxes Mnemon. Ochus ſucceeds him.	
	Third voyage of Plato into Sicily towards the beginning of the year —— —	361
	He remained there 15 or 16 months.	
Ol. 105, 1.	Philip aſcends the throne of Macedon —	360
3.	The Social War. The cities of Chios, Rhodes, Cos, and Byzantium detach themſelves from the Athenians —— —— —	358
4.	Expedition of Dion into Sicily. He embarks at Zacynthus in the month of Auguſt of the year —— —— —— —	357
	Eclipſe of the moon the 9th of Auguſt	
	Beginning of the Sacred War — —	356
Ol. 106, 1.	Birth of Alexander towards the end of July.	
	Philip his father crowned conqueror at the Olympic games.	
3.	Iphicrates and Timotheus proſecuted, and deprived of the command of the army —	354
	Demoſthenes aſcends the roſtrum for the firſt time.	

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Ol. 106, yr. 4.	Death of Mauſolus, king of Caria. Artemiſia, his wife and ſiſter, ſucceeds him, and reigns two years —— — —— —	353
Ol. 107, 4.	The Olynthians, beſieged by Philip, implore ſuccour from the Athenians —— —	349
Ol. 108, 1.	Death of Plato in the month of May —	347
2.	Treaty of alliance and peace between Philip and the Athenians concluded by the latter the 19th of March, and ſigned by that prince towards the middle of May —— —	346
	Philip ſeizes on Phocis in the month of June of the ſame year.	
Ol. 109, 2.	Timoleon drives king Dionyſius from Syracuſe, and ſends him to Corinth —— —	343
3.	Birth of Epicurus in the month of January	341
	Birth of Menander about the ſame time.	
Ol. 110, 3.	Battle of Chæronea the 3d of Auguſt —	338
	Death of Iſocrates.	
4.	Death of Timoleon —— —— —	337
Ol. 111, 3.	Death of Philip king of Macedon — —	336
Ol. 113, 1.	Philemon begins to produce his comedies —	328
Ol. 114, 1.	Death of Alexander in the beginning of the year —— —— —— —	323
	Death of Diogenes.	
3.	Death of Ariſtotle —— —— —	322
	Death of Demoſthenes.	

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TABLE II.

CONTAINING the Names of Perſons who have diſtinguiſhed themſelves in Literature and the Arts, from the Time of the Trojan War to the Reign of Alexander, incluſively.

THE object of the following Table is to exhibit, in a compendious and diſtinct manner, the ſucceſſive progreſs of knowledge among the Greeks. In it we ſhall ſee that the number of men of literature and artiſts, which was very limited in the earlieſt ages, increaſed prodigiouſly in the ſixth century before Chriſt, and continued to increaſe during the fifth, and in the fourth, in which the reign of Alexander ended. We may hence infer that the ſixth century before Chriſt was the æra of the firſt and perhaps the greateſt revolution that has taken place in the minds of men.

It will alſo ſhew what cities have produced the greateſt number of men of genius, and the branches of literature that have been cultivated with moſt ſucceſs in each age.

This table may ſerve as an introduction to the hiſtory of the arts and ſciences of the Greeks; I am indebted for it to the friendſhip of the baron de Sainte-Croix, of the Academy of Belles Lettres. His extenſive learning muſt leave no doubt of the accuracy with which he has conducted his reſearches; and we may judge of the difficulty of his undertaking from the

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remarks, which he has communicated to me, and which I here subjoin.

"In constructing this Table, I have neglected no means of "ascertaining with exactness the country and profession of the "persons whose names it contains; I have had recourse to the "original sources, and considered and compared different testi- "monies, without implicitly following either Pliny, with respect "to artists; or Diogenes Laertius, with regard to philosophers.

"I have determined the age in which these men lived by ex- "press authorities; or, when I have wanted these, by the analogy "of facts, or calculating the generations; and rarely have my "conjectures been unsupported by proofs.

"The three first ages are very barren, and present great un- "certainty. I have excluded from them all imaginary and fa- "bulous personages.

"I have given the name of each great man in the age in "which he flourished. Thus Socrates is placed in the fifth cen- "tury before Christ, though he was put to death in the begin- "ning of the fourth; which may also shew that I have not "meant to place a great distance between two persons, though I "have given their names in different ages, as may be clearly seen "in the example of Hesiod and Homer, with respect to whose "age I have followed the Parian Chronicle, from which I have "never departed in my calculations.

"I have frequently placed a whole generation between the "master and the disciple. Sometimes also I have given the "name of the latter immediately after that of the former, as in "the case of Cherisiphron, and Metagenes, his son, because "they jointly superintended the building of the famous temple "of Ephesus, &c. &c.

"To exhibit the reigning taste in each age, and the progress "of every science and art, I have sometimes mentioned persons "who were not of equal celebrity; but the union of all these "names was necessary. Thus, by casting our eyes over the "fourth century, we may judge of the passion which the Greeks

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"had conceived for philoſophy, when we obſerve ſo great a "number of the diſciples of Socrates or Plato in immediate ſuc- "ceſſion.

"When a ſcience or art has appeared to me neglected in any "age, I have ſought out even the moſt inconſiderable perſon by "whom it has been cultivated.

"When a man of genius is mentioned who had opened to "himſelf a new track in any art or ſcience, I have ſpecified it by "a diſtinct name, as painting in one colour, the middle comedy, "&c. which had for their inventors Cleophantus, Sotades, &c.; "but afterwards I have not repeated the ſpecific diſtinction. I "have termed Herophilus Phyſician-anatomiſt, becauſe he firſt "ſeriouſly applied himſelf to anatomy; and I have ſtyled Phili- "nus an Empirical Phyſician, and Eraſiſtratus a Dogmatical Phy- "ſician, becauſe the former gave occaſion to the empirical, and "the latter to the dogmatical ſect, &c.

"I have always given the art or ſcience in which each great "man was moſt eminent. All the philoſophers, and eſpecially "thoſe of the ſchool of Pythagoras, embraced the whole circle "of the learning of their time. I have however noticed ſuch "as have obtained reputation in any particular ſcience or art. "If they have excelled in ſeveral, I have named that which they "have more eſpecially cultivated. With reſpect to ſuch men "as Thales, Pythagoras, &c. ſuch a diſtinction appeared to me "uſeleſs; only to name them was ſufficient."

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THIRTEENTH, TWELFTH, AND ELEVENTH CENTURIES

BEFORE CHRIST.

CHIRON of Theſſaly, Aſtronomer, Phyſician, and Muſician.
Palamedes of Argos, Poet, Muſician, and Tactician.
Thamyris of Thrace, Muſician.
Tireſias, Poet and Diviner.
Manto, or Daphne, Divineresſ and Poeteſs.
Corinnus, diſciple of Palamedes, Poet.
Siſyphus of Cos, Poet.
Dares of Phrygia, Hiſtorical Poet.
Dictys of Cnoſſus, Hiſtorical Poet.
Automedes of Mycenæ, Poet.
Demodocus of Corcyra, his diſciple.
Phemonoe, Divineresſ and Poeteſs.
Podalirius, Phyſician.
Machaon, Phyſician.
Phemius of Ithaca, Muſician.
Oxylus of Elis, Legiſlator.
Dædalus, Sculptor, Painter, and Architect.
Eudocus, his diſciple, Sculptor, Painter, and Architect.
Nicomachus, ſon of Machaon, Phyſician.
Gorgaſus, his brother, Phyſician.
Orœbantius of Trœzen, Poet.

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TENTH CENTURY BEFORE CHRIST.

ARDALUS of Trœzen, Poet and Muſician.
Thales of Gortyna, in Crete, Legiſlator, Lyric Poet, and Muſician.
Xenodamus of Cythera, Poet and Muſician.
Onomacritus of Crete, Legiſlator.
Meleſander of Miletus, Poet.
Pronapides of Athens, Poet and Grammarian.
Heſiod of Aſcra, in Bœotia, Didactic Poet.

NINTH CENTURY BEFORE CHRIST.

HOMER of Chios, Epic Poet.
Phidon of Argos, Legiſlator.
Eumelus of Corinth, Hiſtorical Poet.
Archinus of Miletus, Poet.
Lycurgus of Sparta, Legiſlator.
Cleophantus of Corinth, Painter in one colour.
Charmadas, Dinias, Hygiemon, Eumarus of Athens, } Painters.
Polymneſtes, Poet and Muſician.

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EIGHTH CENTURY
BEFORE CHRIST.

IPHITUS of Elis, Legiſlator.
Callinus, Elegiac Poet.
Cimon of Cleonæ, Painter.
Bularchus of Lydia, Painter in different colours.
Zaleucus of Locris, Legiſlator.
Aminocles of Corinth, Ship-builder.
Cinœthon of Sparta, Poet.
Philolaus of Corinth, Legiſlator of Thebes.
Archilochus of Paros, Lyric and Satiric Poet.
Ariſtocles of Cydonia, Painter.
Xenocritus of Locris, Poet and Muſician.
Charondas of Catana, Legiſlator.
Piſander of Camirus, Poet.
Periclitus of Leſbos, Muſician.
Eupalinus of Megara, Architect.

SEVENTH CENTURY
BEFORE CHRIST.

TYRTÆUS of Athens, Poet and Muſician.
Alcman of Sardes, Poet and Muſician.
Leſches of Leſbos, Epic Poet.
Terpander of Leſbos, Poet and Muſician.

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Clonas of Tegea, Poet and Muſician.
Dibutades of Corinth, Sculptor in Plaſtice.
Cepion, Muſician.
Steſichorus the Elder, of Himera, Poet and Muſician.
Helianax, his brother, Legiſlator.
Rhœcus of Samos, Founder and Architect.
Arion of Methymna, Poet and Muſician.
Theodorus of Samos, Founder, Architect, and Engraver.
Draco of Athens, Legiſlator.
Alcæus of Mytilene, Military and Satirical Poet.
Sappho of Mytilene,
Erinna of Leſbos,
Damophila,
} Erotic Poeteſſes.
Ibycus of Rhegium, Lyric Poet.
Epimenides of Crete, Philoſopher, Diviner, Poet, and Muſician.
Phocylides of Miletus, Gnomologic Poet.
Euchyr of Corinth, Statuary.

SIXTH CENTURY

BEFORE CHRIST.

CADMUS of Miletus, Hiſtorian in Proſe.
Acuſilaus of Argos, Hiſtorian.
Thales of Miletus, Philoſopher and Legiſlator.
Glaucus of Chios, Worker in Iron.
Periander of Corinth, one of the ſeven ſages, Legiſlator.
Bias of Priene, one of the ſeven ſages, Legiſlator.
Chilo of Sparta, one of the ſeven ſages.
Cleobulus of Lindus, one of the ſeven ſages, Legiſlator.
Pittacus of Mytilene, one of the ſeven ſages, Legiſlator.

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Myſon of Laconia, one of the ſeven ſages.
Solon of Athens, one of the ſeven ſages, Legiſlator and Elegiac Poet.
Dropides, his brother, Poet.
Melas of Chios, Statuary.
Cherſias of Orchomenus, Poet.
Piſiſtratus, Tyrant of Athens, Editor of Homer.
Æſop of Cotis, in Phrygia, Fabuliſt.
Mimnermus of Smyrna, Elegiac Poet.
Androdamas of Rhegium, Legiſlator of the Chalcidians, in Thrace.
Sacadas of Argos, Elegiac Poet and Muſician.
Micciades of Chios, Statuary.
Polyzelus of Meſſene, Hiſtorian.
Antiſtates, Architect.
Onomacritus, of Athens, Poet, Writer of Hymns.
Callæſchros, Antimachides, Porinus, } Architects.
Dædalus, of Sicyon, Dipœnus of Crete, his pupil, Scyllis of Crete, his other pupil, Dontas of Sparta, } Statuaries.
Perillus of Agrigentum, Founder.
Archemus of Chios, Statuary.
Laſus of Hermione, Dithyrambic Poet and Muſician.
Suſarion of Icaria, in Attica, Buffoon.
Dolon, his countryman, Buffoon.
Simonides of Ceos, Poet and Grammarian.
Theognis of Megara, Gnomologic Poet.
Hipponax of Epheſus, Satiric Poet.
Spintharus of Corinth, Architect.
Anaximander of Miletus, Philoſopher.
Xenophanes of Colophon, Philoſopher and Legiſlator.
Anaximenes of Miletus, Philoſopher.

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Matricetas of Methymna, Aſtronomer.
Theſpis of Athens, Tragic Poet.
Cleoſtratus of Tenedos, Aſtronomer.
Bupalus of Chios,
Athenis, his countryman,
Clearchus of Rhegium,
Theocles,
Doryclidas,
Medon of Sparta,
Tectæus,
Angelion,
Menæchmus of Naupactus,
Soidas, his countryman,
Callon of Ægina,
Dameas of Crotona,
} Statuaries.
Melanippides of Melos, Dithyrambic Poet.
Democedes of Crotona, Phyſician.
Eugamon of Cyrene, Epic Poet.
Memnon, Architect.
Phrynichus of Athens, Tragic Poet.
Bacchylides, Lyric and Dithyrambic Poet.
Anacreon of Teos, Lyric and Erotic Poet.
Chœrilus of Athens, Tragic Poet.
Pherecydes of Scyros, Philoſopher.
Damophon of Meſſene,
Pythodorus of Thebes,
Laphaes of Meſſene,
} Statuaries.
Mneſiphilus of Phrear, in Attica, Orator.
Pythagoras of Samos, Philoſopher and Legiſlator.
Antiochus of Syracuſe, Hiſtorian.
Heraclitus of Epheſus, Philoſopher.
Parmenides of Elea, Philoſopher.
Ariſtæus of Crotona, Philoſopher and Mathematician.
Theano of Crete, Lyric Poeteſs and Philoſophreſs.
Arignota of Samos, female Philoſopher.

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Damo, daughter of Pythagoras, Philoſophreſs.
Cinœthus of Syracuſe, Editor of Homer.
Cleobulina of Lindus, Poeteſs.
Hellanicus of Leſbos,
Damaſtes of Sigeum,
Xenomedes of Chios,
Xanthus of Lydia,
} Hiſtorians.
Hippodicus of Chalcis, Poet and Muſician.
Meliſſus of Samos, Philoſopher.

FIFTH CENTURY

BEFORE CHRIST.

ÆSCHYLUS of Athens, Tragic Poet.
Agatharcus, Scenic Architect.
Pratinus of Phlius, Tragic Poet.
Ocellus of Lucania, Philoſopher.
Alcmæon of Crotona, Philoſopher and Phyſician.
Hecatæus of Miletus,
Theagenes of Rhegium,
Ariſteas of Proconneſus,
} Hiſtorians.
Hippaſus of Metapontum, Philoſopher.
Corinna of Tanagra, Lyric Poeteſs.
Onatas of Ægina
Calliteles, his pupil,
Glaucias of Ægina,
Hegias of Athens,
Agelades of Argos,
} Statuaries.
Timagoras of Chalcis, Painter.

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Panœnus of Athens, Painter.
Panyasis of Halicarnassus, Epic Poet.
Pindar of Thebes, Lyric Poet.
Myrtis of Anthedon, Poetess.
Eugeon, of Samos,
Desochus of Proconnesus,
Eudemus of Paros,
Democles of Phigalea,
Meleſagoras of Chalcedon, } Historians.
Chionides of Athens, Comic Poet.
Harpalus Astronomer.
Œnipodes of Chios, Philosopher, Astronomer, and Mathematician.
Phæax of Agrigentum, Architect.
Dionysius of Miletus, Historian.
Pherecydes of Leros, Historian.
Stomius,
Somis,
Anaxagoras of Ægina
Simon, his countryman, } Statuaries.
Archias of Corinth, Architect.
Sophron of Syracuse, Comic Poet.
Leucippus of Abdera, Philosopher, Astronomer, and Naturalist.
Diogenes of Apollonia, Philosopher, Orator, and Naturalist.
Scylax of Caryanda, Navigator and Geographer.
Mandrocles of Samos, Architect.
Zeno of Elea, Philosopher.
Democritus of Abdera, Philosopher.
Lamprus of Erythræa, Poet and Musician.
Xanthus, Lyric Poet.
Bion of Abdera, Mathematician.
Dionysius of Rhegium, Statuary.
Glaucus of Messene, Statuary.
Sophocles of Athens, Tragic Poet.
Corax of Syracuse, Rhetorician.

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Tiſias of Sicily, his diſciple.
Steſimbrotus of Thaſos, Hiſtorian.
Protagoras of Abdera, Philoſopher and Rhetorician.
Metrodorus of Chios, Philoſopher and Hiſtorian.
Xenarchus of Syracuſe, Comic Poet.
Hippias of Elea, Philoſopher.
Ariſtomedes of Thebes, Statuary.
Socrates, his countryman, Statuary.
Hippodamus of Miletus, Architect and Politician.
Empedocles of Agrigentum, Philoſopher.
Teleſilla of Argos, Poeteſs.
Acron of Agrigentum, Phyſician.
Praxilla of Sicyon, Dithyrambic Poeteſs.
Euriphon of Cnidus, Phyſician.
Herodotus of Halicarnaſſus, Hiſtorian.
Eladas of Argos, Statuary.
Herodicus of Selybria, Phyſician.

Prodicus of Cos,
Gorgias of Leontium,
Polus of Agrigentum,
Alcidamas of Elea,
Theodorus of Byzantium,
} Rhetoricians or Sophiſts.

Hippocrates of Cos,
Theſſalus, his ſon,
Polybius, his ſon-in-law,
Dexippus of Cos, his diſciple,
Apollonius, his other diſciple,
} Obſerving Phyſicians.

Euripides of Athens, Tragic Poet.
Agathon of Athens, Tragic Poet.

Magnes,
Crates,
Eupolis,
Cratinus,
} Comic Poets.

Steſichorus the younger, of Himera, Elegiac Poet.
Ameriſtes, his brother, Mathematician.

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Phryxis of Mytilene, Muſician.
Pericles of Athens, Orator.
Aſpaſia of Miletus, Poeteſs and Sophiſt.
Phidias of Athens, Statuary.
Myus, Engraver.
Corœbus, } Architects.
Meneſicles, }
Xenocles of Athens, }
Metagenes of Xypeta, }
Callicrates, }
Ictinus, }
Carpion, }
Artemon of Clazomenæ, Mechanic.
Myrmecides, Sculptor in Ivory.
Anaxagoras of Clazomenæ, Philoſopher.
Alcamenes of Athens, Statuary, of the ſchool of Phidias.
Agoracritus of Paros, Statuary, of the ſchool of Phidias.
Critias-Neſiotes, or the Iſlander, Statuary.
Damon of Athens, Muſician.
Acragas, Engraver.
Archelaus of Miletus, Philoſopher.
Ion of Chios, Tragic Poet and Hiſtorian.
Cratylus, diſciple of Heraclitus, Philoſopher.
Hermogenes, diſciple of Parmenides, Philoſopher.
Antiphon of Athens, } Rhetoricians.
Thraſymachus of Chalcedon, }
Polycrates of Athens, }
Ariſtophanes of Athens, Poet of the Ancient Comedy.
Phrynicus, } Comic Poets.
Stratis, }
Pherecrates, }
Plato, }
Teleclides, }
Theopompus, }
Andocides of Athens, Orator.

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Thucydides of Alimus, in Attica, Hiſtorian.
Phænus of Athens, Aſtronomer.
Lyſias of Athens, Orator.
Meton of Athens, Aſtronomer.
Euctemon of Athens, Aſtronomer.
Theodorus of Cyrene, Mathematician.
Hippocrates of Chios, Mathematician.
Antimachus of Colophon, Epic Poet.
Theophilus of Epidaurus, Comic Poet.
Hegemon of Thaſos, Tragic Poet and Parodiſt.
Chœrilus of Samos, Poet and Hiſtorian.
Polycletus of Argos, Statuary and Architect.
Phradmon of Argos,
Gorgias,
Callon of Elis,
Myron of Eleutheræ,
Perellius,
Pythagoras of Rhegium,
} Statuaries.
Timocreon of Rhodes, Comic and Satiric Poet.
Theophraſtus of Pieria, Muſician.
Nicodorus of Mantinea, Legiſlator.
Diagoras of Melos, Philoſopher.
Evenus of Paros, Elegiac Poet.
Simonides of Melos, Poet and Grammarian.
Diocles of Syracuſe, Legiſlator.
Epicharmus of Cos, Comic Poet.
Cratippus, Hiſtorian.
Polygnotus of Thaſos, Painter.
Clitodemus, Hiſtorian.
Socrates of Athens, Philoſopher.
Alexis of Sicyon,
Aſopodorus of Argos,
Ariſtides,
Phrynon,
Dinon,
} Statuaries of the ſchool of Polycletus,

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Athenodorus of Clitor,
Damias of Clitor, } Statuaries of the ſchool of Polycletus.

Micon of Athens,
Demophilus of Himera,
Neſeas of Thaſos,
Gorgaſus of Sicily, } Painters.

Lycius, ſon of Myron, Statuary.
Antiphanes of Argos, Statuary.

Aglaophon of Thaſos,
Cephiſodorus,
Phryllus,
Evenor of Epheſus,
Pauſon, his countryman,
Dionyſius of Colophon, } Painters.

Cantharus of Sicyon, Statuary.
Cleon, his countryman, Statuary.

Nicanor of Paros,
Arceſilaus, his countryman,
Lyſippus of Ægina,
Bryetes of Sicyon, } Encauſtic Painters.

Chœriphon of Sphettus, Tragic Poet.
Theramenes of Athens, Orator.
Carcinus of Athens, Tragic Poet.
Theætetus, Aſtronomer and Mathematician.
Teleſtas of Selinus, Dithyrambic Poet.

FOURTH CENTURY BEFORE CHRIST.

PHILOLAUS of Crotona, Philoſopher and Aſtronomer.
Eurytus of Metapontum, Philoſopher.

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Clinias of Tarentum, Philoſopher.
Hiſtiæus of Colophon, Muſician.
Naucydes of Argos,
Dinomenes,
Patroclus of Crotona,
Telephanes of Phocæa,
Canachus of Sicyon,
Ariſtocles, his brother,
} Statuaries.
Apollodorus of Athens, Painter.
Critias of Athens, Poet and Orator.
Cherſiphron of Cnoſſus, Architect.
Metagenes, his ſon, Architect.
Timæus of Locris, Philoſopher.
Zeuxis of Heraclea,
Parrhaſius of Epheſus,
Timanthes of Cithnos,
Androcydes of Cyzicus,
Euxenidas of Sicyon,
Eupompus, his countryman,
} Painters.
Diogenes of Athens, Tragic Poet.
Nicoſtratus, ſon of Ariſtophanes, Actor and Comic Poet.
Callipides,
Meniſcus,
Theodorus,
Polus,
} Tragic Actors.
Sotades of Athens, Poet of the Middle Comedy.
Æſchines of Athens,
Antiſthenes of Athens,
Ariſtippus of Cyrene,
Cebes of Athens,
Crito of Athens,
Euclid of Megara,
Menedemus of Eretria,
Phædon of Elis,
Simmias of Thebes,
} Philoſophers of the ſchool of Socrates.

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Ariſtophon, Painter.
Timotheus of Miletus, Dithyrambic Poet and Muſician.
Ecphantus of Crotona, Philoſopher.
Hippo of Rhegium, Philoſopher.
Leodamas of Thaſos, Mathematician.
Archytas of Tarentum, Philoſopher, Mechanic, and Muſician.
Neoclitus, Mathematician.
Echecrates of Locris, Philoſopher.
Diogenes of Sicyon, Hiſtorian.
Philiſtus of Syracuſe, Orator and Hiſtorian.
Philoxenus of Cythera, Lyric, Dithyrambic, and Tragic Poet.
Polycides, Zoographer and Muſician.
Xenagoras of Syracuſe, Ship-builder.
Antigenidas of Thebes, Muſician.
Anaxandrides of Camirus, Tragic and Comic Poet.
Arete, daughter of Ariſtippus, Philoſophreſs.
Eubulus of Athens, Comic Poet.
Scopas,
Bryaxis,
Timotheus,
Leochares, } Statuaries.
Cteſias of Gnidus, Phyſician and Hiſtorian.
Phyteus, Architect.
Satyrus, Architect.
Tinichus of Chalcis, Hymnographic Poet.
Anaximander of Miletus, Hiſtorian.
Pauſias of Sicyon, Painter.
Theodorus the Atheiſt, Philoſopher.
Archippus of Tarentum, Philoſopher.
Pamphilus of Macedonia, Painter.
Dionyſius of Thebes, Poet and Muſician.
Lyſis, Philoſopher and Poet.
Euphranor of Corinth, Painter and Statuary.
Xenophon of Athens, Philoſopher and Hiſtorian.

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Cydias of Cithnos,
Nicomachus,
Calades,
} Painters.

Hegeſias Piſithanatus, Philoſopher.
Philiſtion of Locris, Phyſician.
Leon, Mathematician.
Echion, Painter and Statuary.
Therimachus, Painter and Statuary.
Anniceris, Philoſopher.
Plato of Athens, Philoſopher.
Eudoxus of Gnidus, Philoſopher, Aſtronomer, and Mathematician.
Dion of Syracuſe, Philoſopher.
Iſocrates of Athens, Rhetorician and Philoſopher.

Amiclas of Heraclea,
Menœxmus,
Dinoſtratus, his brother,
Theudius of Magneſia,
Athenæus of Cyzicus,
Hermotimus of Colophon,
} Mathematicians.

Philip of Medma, Aſtronomer and Geometrician.

Ariſtolaus,
Mechopanes,
Antidotus,
Callices,
} Painters, pupils of Pauſias.

Helicon of Cyzicus, Aſtronomer.

Polycles of Athens,
Cephiſidotus, his countryman,
Hippatodorus,
Ariſtogiton,
} Statuaries of the ſchool of Athens.

Hermias of Methymna,
Eubulides of Miletus,
Athanis of Syracuſe,
} Hiſtorians.

Timoleon of Corinth, Legiſlator.
Cephalus of Corinth, Juriſconſult.

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Theodectes of Phaselis, Rhetorician and Tragic Poet,
Theopompus of Chios, Historian,
Naucrates, Rhetorician,
Ephorus of Cuma, Historian,
Cephisodorus, Rhetorician,
Asclepias of Trogilus, in Sicily, Tragic Poet,
Astydamas of Athens, Tragic Poet,
Lacritus of Athens, Orator,
Androtion, Orator and Writer on Husbandry,
} All of the school of Isocrates.

Zoilus of Amphipolis, Rhetorician, Critic, and Grammarian.
Polyidus of Thessaly, Mechanic.
Euphantus of Olynthus,
Dionysiodorus of Bœotia,
Anaxis, his countryman,
} Historians.

Phaleas of Chalcedon, Politician.
Chares of Paros
Apollodorus of Lemnos,
} Writers on Husbandry.

Praxiteles of Athens, Statuary.
Lycurgus of Athens, Orator.
Isæus of Chalcis, Orator.
Speusippus of Athens,
Philip of Opus, Astronomer,
Hestiæus of Perinthus,
Erastus of Scepsis.
Coriscus, his countryman,
Timolaus of Cyzicus,
Euæon of Lampsacus,
Pithon of Œneon,
Heraclides, his countryman,
Hippotalus of Athens,
Calippus of Athens,
} Philosophers of the school of Plato.

Lasthenia of Mantinea, Female Philosopher.
Axiothea of Phlius, Female Philosopher.
Calliistratus of Athens, Orator.
Menecrates of Syracuse, Physician.

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Critobulus, Phyſician and Surgeon.

Nicomachus
Aſclepiodorus,
Theomneſtus,
Melanthius,
} Laſt Painters of the ſchool of Sicyon.

Telephanes of Megara, Muſician.

Syenneſis of Cyprus, Phyſiological Phyſician.

Demoſthenes of Athens,
Hyperides of Colyttus, in Attica,
Æſchines of Athens,
Dinarchus of Corinth,
} Orators.

Autolycus of Pitane, Aſtronomer.

Praxagoras of Cos, Phyſician.

Xenophilus of Chalcis, in Thrace,
Echecrates of Phlius,
Phanton, his countryman,
Diocles of Phlius,
Polymneſtes, his countryman,
} Laſt Philoſophers of the ſchool of Pythagoras.

Pytheas of Athens, Orator.

Dinon, Hiſtorian.

Xenocrates of Chalcedon, Philoſopher.

Æneas, Tactician.

Ariſtotle of Stagira, Philoſopher.

Anaximenes of Lampſacus, Rhetorician and Hiſtorian.

Diogenes of Sinope, Philoſopher.

Herophilus of Chalcedon, Phyſician-anatomiſt.

Neophron of Sicyon, Tragic Poet.

Timotheus of Thebes, Muſician.

Apelles of Cos,
Ariſtides of Thebes,
Protogenes of Caunia,
Antiphilus of Naucratis,
Nicias of Athens,
Nicophanes,
Alcimachus,
} Painters.

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Philinus of Cos, Empirical Phyſician.
Demophilus, ſon of Ephorus, Hiſtorian.
Calippus of Cyzicus, Aſtronomer.
Phocion of Athens, Philoſopher and Orator.
Monimus of Syracuſe, Philoſopher.
Marſyas of Pella, Hiſtorian.
Calliſthenes of Olynthus, Philoſopher and Hiſtorian.
Ariſtoxenus of Tarentum, Philoſopher, Hiſtorian, and Muſician.
Oneſicritus of Ægina, Philoſopher and Hiſtorian.
Alexis of Thurium, Comic Poet.
Phanias of Ereſus, Hyriades, Antiphanes of Delos, Epigenes, } Natural Philoſophers.
Crates of Thebes, Philoſopher.
Hipparchia, Female Philoſopher.
Metrocles, Philoſopher.
Diognetus, Bœton, Nicobulus, } Geographic Surveyors.
Chœreas of Athens, Mechanic and Writer on Huſbandry.
Diadus, Mechanic.
Ergoteles, Engraver.
Thraſias of Mantinea.
Antiphanes of Rhodes, Comic Poet.
Dinocrates, Architect.
Zeno of Citium, Philoſopher.
Chryſippus of Gnidus, Phyſician.
Lyſippus of Sicyon, Lyſiſtratus of Sicyon, Sthenis of Olynthus, Euphronides, Soſtratus of Chios, Ion, Silanion of Athens, } Statuaries.

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Eudemus of Rhodes, Aſtronomer, Hiſtorian, Geometrician, and Natural Philoſopher.
Crantor of Soli, Philoſopher.
Nearchus of Crete, Geographer and Navigator.
Iphippus of Olynthus, Hiſtorian.
Alexias, Phyſician.
Androſthenes of Thaſos, Geographer and Traveller.
Clitarchus, ſon of Dinon, Hiſtorian.
Callias of Athens, Metallurgiſt.
Theophraſtus of Ereſus, Philoſopher.
Timæus of Taurominium, Hiſtorian.
Menander of Athens,
Philemon of Soli,
Apollodorus of Gela,
} Poets of the New Comedy.
Menedemus of Eretria, Philoſopher.
Tiſicrates of Sicyon,
Zeuxis, his diſciple,
Iades,
} Statuaries, pupils of Lyſippus.
Ariſtobulus, Hiſtorian.
Heraclides of Pontus, Philoſopher, Hiſtorian, and Politician.
Diyllus of Athens, Hiſtorian.
Pamphilus of Amphipolis, Grammarian and Writer on Huſbandry.
Hecatæus of Abdera, Hiſtorian.
Democharcs of Athens, Orator and Hiſtorian.
Stilpo of Megara, Philoſopher.
Pytheas of Marſeilles, Aſtronomer.
Epicurus of Athens, Philoſopher.
Metrodorus of Lampſacus, his diſciple.
Leontium, Courtezan and Philoſophreſs.
Ptolemy ſon of Lagus, Hiſtorian.
Callias of Syracuſe, Hiſtorian.
Hermeſianax of Colophon, Elegiac Poet.
Megaſthenes, Traveller and Geographer.
Eumenes of Cardia, Hiſtorian.

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Demetrius of Phalerum, Philoſopher and Orator.
Patroclus, Navigator and Geographer.
Leon of Byzantium, Hiſtorian.
Dicæarchus of Meſſena, Philoſopher, Hiſtorian, and Geographer.
Simmias of Rhodes, Enigmatic Poet and Grammarian.
Rhinthon of Syracuſe, Tragic Poet.
Daimachus, Traveller and Tactician.
Epimachus of Athens, Architect and Mechanic.
Philo, Architect.
Diphilus of Sinope, Comic Poet.
Apollonides, Engraver.
Cronius, Engraver.
Euhemerus of Meſſena, Philoſopher and Mythologiſt.
Diognetus of Rhodes, Architect and Mechanic.
Chares of Lindus, Founder.
Callias of Aradus, Architect and Mechanic.
Philetas of Cos, Critic and Grammarian.
Polemon of Athens, Philoſopher.
Strato of Lampſacus, Philoſopher.
Arceſilaus of Æolia, Philoſopher.
Euthychides,
Euthycrates,
Lahippus,
Timarchus,
Cephiſidotus,
Pyromachus,
} Statuaries of the ſchool of Lyſippus.
Eraſiſtratus of Cos, Dogmatic Phyſician.
Timocharis, Aſtronomer.
Zenodotus, Poet, Grammarian, and Editor of Homer.
Euclid, Mathematician.

N. B. Four years have been added to this century, which ends at the archonſhip of Hegemachus excluſively, that the names of ſeveral men of literature and artiſts might not be omitted.

TABLE

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TABLE III.

Containing the Names of Illuſtrious Men, arranged in Alphabetical Order.

IN the preceding Table, the names of authors or artiſts are given in chronological order; in the following they are arranged alphabetically, with figures denoting the centuries before the Chriſtian æra in which they flouriſhed.

The uſe of theſe two tables is ſufficiently obvious. When we ſee, for example, by the ſide of the name of Solon the figure 6, we may refer to the preceding Table, and paſſing the eye over the liſt of illuſtrious men who lived in the ſixth century before Chriſt, we ſhall find Solon one of the firſt in that liſt, and conſequently conclude that he muſt have flouriſhed towards the year 590 before Chriſt.

The aſteriſk which is placed by the ſide of a few names, ſignifies the thirteenth, twelfth, and eleventh centuries, before Chriſt.

Names and Profeſſions.	Cents. bef. C.
A.	
ACRAGAS, Engraver	5
Acron, Phyſician	5
Acuſilaus, Hiſtorian	6

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Names and Profeſſions.	Cents. bef. C.
Æneas, Tactician	4
Æſchines, Orator	4
Æſchines, Philoſopher	4
Æſchylus, Poet	5
Æſop, Fabuliſt	6
Agatharchus, Architect	5
Agatho, Poet	5
Agelades, Statuary	5
Aglaophon, Painter	5
Agoracritus, Statuary	5
Alcamenes, Statuary	5
Alcæus, Poet	7
Alcidamas, Rhetorician	5
Alcimachus, Painter	4
Alcmæon, Philoſopher	5
Alcman, Poet	7
Alexias, Phyſician	4
Alexis, Poet	4
Alexis, Statuary	5
Ameriſtus, Mathematician	5
Aminocles, Ship-builder	8
Amyclas, Mathematician	4
Anacreon, Poet	6
Anaxagoras, Philoſopher	5
Anaxagoras, Statuary	5
Anaxandrides, Poet	4
Anaximander, Hiſtorian	4
Anaximander, Philoſopher	6
Anaximenes, Philoſopher	6
Anaximenes, Rhetorician	4
Anaxis, Hiſtorian	4

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Names and Profeſſions.	Cents. bef. C.
Andocides, Orator	5
Androcydes, Painter	4
Androdamas, Legiſlator	6
Androſthenes, Traveller	4
Androtion, Orator	4
Angelion, Statuary	6
Anniceris, Philoſopher	4
Antidotus, Painter	4
Antigenides, Muſician	4
Antimachides, Architect	6
Antimachus, Poet	5
Antiochus, Hiſtorian	6
Antiphanes, Natural Philoſopher	4
Antiphanes, Poet	4
Antiphanes, Statuary	5
Antiphilus, Painter	4
Antiphon, Rhetorician	5
Antiſtates, Architect	6
Antiſthenes, Philoſopher	4
Apelles, Painter	4
Apollodorus, Writer on Huſbandry	4
Apollodorus, Painter	4
Apollodorus, Poet	4
Apollonides, Engraver	4
Apollonius, Phyſician	5
Arceſilaus, Painter	5
Arceſilaus, Philoſopher	4
Archelaus, Philoſopher	5
Archemus, Statuary	6
Archias, Architect	5
Archilochus, Poet	8
Archippus, Philoſopher	4
Archytas, Philoſopher	4

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Names and Profeſſions.	Cents. bef.C.
Arctinus, Poet	9
Ardalus, Poet	10
Arete, Female Philoſopher	4
Arignotta, Female Philoſopher	6
Arion, Poet	7
Ariſtæus, Philoſopher	6
Ariſteas, Hiſtorian	5
Ariſtides, Painter	4
Ariſtides, Statuary	5
Ariſtippus, Philoſopher	4
Ariſtobulus, Hiſtorian	4
Ariſtocles, Painter	8
Ariſtocles, Statuary	4
Ariſtogiton, Statuary	4
Ariſtolaus, Painter	4
Ariſtomedes, Statuary	5
Ariſtophanes, Poet	5
Ariſtophon, Painter	4
Ariſtotle, Philoſopher	4
Ariſtoxenus, Philoſopher	4
Artemon, Mechanic	5
Aſclepias, Poet	4
Aſclepiodorus, Painter	4
Aſopodorus, Statuary	5
Aſpaſia, Poeteſs	5
Aſtydamas, Poet	4
Athanis, Hiſtorian	4
Athenæus, Mathematician	4
Athenis, Statuary	6
Athenodorus, Statuary	5
Autolicus, Aſtronomer	4
Automedes, Poet	*
Axiothea, Female Philoſopher	4

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Names and Professions.	Cents. bef. C.
B.	
Bacchylides, Poet	6
Bias, one of the seven sages, Poet	6
Bion, Mathematician	5
Bœton, Surveyor	4
Brietes, Painter	5
Bryaxis, Statuary	4
Bularchus, Painter	8
Bupalus, Statuary	6
C.	
Cadmus, Historian	6
Calades, Painter	4
Callias, Architect	4
Callias, Historian	4
Callias, Metallurgist	4
Callices, Painter	4
Callicrates, Architect	5
Callinus, Poet	8
Callipides, Actor	4
Callippus, Astronomer	4
Callippus, Philosopher	4
Callisthenes, Philosopher	4
Callistratus, Orator	4
Calliteles, Statuary	5
Callon, Statuary	6
Callon, Statuary	5
Callæschros, Architect	6
Canachus, Statuary	4
Cantharus, Statuary	5
Carcinus, Poet	5
Carpion, Architect	5
Cebes, Philosopher	4
Cephalus, Jurisconsult	4

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Names and Profeſſions.	Cents. bef. C.
Cephiſodorus, Painter	5
Cephiſodorus, Rhetorician	4
Cephiſodotus, Statuary	4
Cepion, Muſician	7
Chionides, Poet	5
Chares, Writer on Huſbandry	4
Chares, Founder	4
Charmadas, Painter	9
Charondas, Legiſlator	8
Cherſias, Poet	6
Cherſiphron, Architect	4
Chilo, one of the ſeven ſages	6
Chionides, Poet	5
Chiron, Aſtronomer	*
Chœreas, Mechanic	4
Chœrilus, Poet	6
Chœrilus, Poet	5
Chœriphon, Poet	5
Chryſippus, Phyſician	4
Cimon, Painter	8
Cinœthus, editor of Homer	6
Cinœthon, Poet	8
Clearchus, Statuary	6
Cleobulus, one of the ſeven ſages, Legiſlator	6
Cleobulina, Poeteſs	6
Cleon, Statuary	5
Cleophantus, Painter	9
Cleoſtratus, Aſtronomer	6
Clinias, Philoſopher	4
Clitarchus, Hiſtorian	4
Clitodemus, Hiſtorian	5
Clonas, Poet	7
Coras, Rhetorician	5

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Names and Profeſſions.	Cents. bef. C.
Corinna, Poeteſs	5
Corinnus, Poet	*
Coriſcus, Philoſopher	4
Corœbus, Architect	5
Crantor, Philoſopher	4
Crates, Philoſopher	4
Crates, Poet	5
Cratinus, Poet	5
Cratippus, Hiſtorian	5
Cratylus, Philoſopher	5
Critias Neſiotes, Statuary	5
Critias, Poet	4
Critobulus, Phyſician	4
Crito, Philoſopher	4
Cronius, Engraver	4
Cteſias, Phyſician	4
Cydias, Painter	4

D.

Daimachus, Traveller	4
Damaſtes, Hiſtorian	6
Dameas, Statuary	6
Damias, Statuary	5
Damo, Female Philoſopher	6
Damon, Muſician	5
Damophila, Poeteſs	7
Damophon, Statuary	6
Daphne or Manto, Divineres	*
Dares, Poet	*
Dædalus, Sculptor	*
Dædalus, Statuary	6
Deiochus, Hiſtorian	5

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Names and Professions.	Cents. bef. C.
Demetrius, Philosopher	4
Democedes, Physician	6
Demochares, Orator	4
Democles, Historian	5
Democritus, Philosopher	5
Demodocus, Poet	*
Demophilus, Historian	4
Demophilus, Painter	5
Demosthenes, Orator	4
Dionysius, Historian	5
Dionysius, Painter	5
Dionysius, Poet	4
Dionysius, Statuary	5
Dexippus, Physician	5
Diadus, Mechanic	4
Diagoras, Philosopher	5
Dibutades, Sculptor	7
Dicæarchus, Philosopher	4
Dictys, Poet	*
Dinarchus, Orator	4
Dinias, Painter	9
Dinocrates, Architect	4
Dinomenes, Statuary	4
Dinon, Historian	4
Dinon, Statuary	5
Dinostratus, Mathematician	4
Diocles, Legislator	5
Diocles, Philosopher	4
Diogenes, Historian	4
Diogenes, Philosopher	5
Diogenes, Philosopher	4
Diogenes, Poet	4

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Names and Profeſſions.	Cents. bef. C.
Diognetus, Architect	4
Diognetus, Surveyor	4
Dion, Philoſopher	4
Dionyſiodorus, Hiſtorian	4
Diphilus, Poet	4
Dipœnus, Statuary	6
Diyllus, Hiſtorian	4
Dolon, Buffoon	6
Dontas, Statuary	6
Doryclidas, Statuary	6
Draco, Legiſlator	7
Dropides, Poet	6

E.

Echecrates, Philoſopher	4
Echion, Painter	4
Ecphantus, Philoſopher	4
Eladas, Statuary	5
Empedocles, Philoſopher	5
Ephorus, Hiſtorian	4
Epicharmus, Poet	5
Epicurus, Philoſopher	4
Epidemus, Aſtronomer	4
Epigenes, Natural Philoſopher	4
Epimachus, Architect	4
Epimenides, Philoſopher	7
Eraſiſtratus, Phyſician	4
Eraſtus, Philoſopher	4
Ergoteles, Engraver	4
Erinna, Poeteſs	7
Evenor, Painter	5
Evenus, Poet	5

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Names and Profeſſions.	Cents. bef. C.
Euhemerus, Philoſopher	4
Eubulus, Poet	4
Eubulides, Hiſtorian	4
Euchir, Statuary	7
Euclid, Mathematician	4
Euclid, Philoſopher	4
Euctemon, Aſtronomer	5
Eudemus, Hiſtorian	5
Eudocus, Sculptor	*
Eudoxus, Philoſopher	4
Eugamon, Poet	4
Eugeon, Hiſtorian	5
Eumarus, Painter	9
Eumelus, Poet	9
Eumenes, Hiſtorian	4
Euceon, Philoſopher	4
Eupalinus, Architect	8
Euphantus, Hiſtorian	4
Euphranor, Painter	4
Euphronides, Statuary	4
Eupolis, Poet	5
Eupompus, Painter	4
Euriphon, Phyſician	5
Euripides, Poet	5
Eurytus, Philoſopher	4
Euthycrates, Statuary	4
Euthychides, Statuary	4
Euxenidas, Painter	4

G.

Glaucias, Statuary	5
Glaucus, Worker in Iron	6

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Names and Profeſſions.	Cents. bef. C.
Glaucus, Statuary	5
Gorgaſus, Phyſician	*
Gorgaſus, Painter	5
Gorgias, Rhetorician	5
Gorgias, Statuary	5
H.	
Harpalus, Aſtronomer	5
Hecatæus, Hiſtorian	5
Hecatæus, Hiſtorian	4
Hegemon, Poet	5
Hegeſias Piſathanatus, Philoſopher	4
Hegeſias, Statuary	5
Helianax, Legiſlator	7
Helicon, Aſtronomer	4
Hellanicus, Hiſtorian	6
Heraclides, Philoſopher	4
Heraclitus, Philoſopher	6
Hermeſianax, Poet	4
Hermias, Hiſtorian	4
Hermogenes, Philoſopher	5
Hermotimus, Mathematician	4
Herodicus, Phyſician	5
Herodotus, Hiſtorian	5
Herophilus, Phyſician	4
Heſiod, Poet	10
Heſtiæus, Philoſopher	4
Hippo, Philoſopher	4
Hipparchia, Female Philoſopher	4
Hippaſus, Philoſopher	5
Hippias, Philoſopher	5
Hippocrates, Mathematician	5

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Names and Profeſſions.	Cents. bef. C.
Hippocrates, Phyſician	5
Hippodamus, Architect	5
Hippodicus, Poet	6
Hipponax, Poet	6
Hippotalus, Philoſopher	4
Hiſtiæus, Muſician	4
Homer, Poet	9
Hygiæmon, Painter	9
Hypatodorus, Statuary	4
Hyperides, Orator	4
Hyriades, Phyſician	4
I.	
Iades, Statuary	4
Ibycus, Poet	7
Ictinus, Architect	5
Ion, Poet	5
Ion, Statuary	4
Iphippus, Hiſtorian	4
Iphitus, Legiſlator	8
Iſæus, Orator	4
Iſocrates, Rhetorician	4
L.	
Lacritus, Orator	4
Lahippus, Statuary	4
Lamprus, Poet	5
Laphaes, Statuary	6
Laſthenia, Female Philoſopher	4
Laſus, Poet	6
Leochares, Statuary	4
Leodamas, Mathematician	4
Leon, Hiſtorian	4

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Names and Profeſſions.	Cents. bef. C.
Leon, Mathematician	4
Leontium, Courtezan and Philoſophreſs	4
Leſches, Poet	7
Leucippus, Philoſopher	5
Lycius, Statuary	5
Lycurgus, Legiſlator	9
Lycurgus, Orator	4
Lyſias, Orator	5
Lyſippus, Painter	5
Lyſippus, Statuary	4
Lyſis, Philoſopher	4
Lyſiſtratus, Statuary	4

M.

Machaon, Phyſician	*
Magnes, Poet	5
Mandrocles, Architect	5
Manto or Daphne, Diviners	*
Marſyas, Hiſtorian	4
Matricetas, Aſtronomer	6
Mechopanes, Painter	4
Medon, Statuary	6
Megaſthenes, Traveller	4
Melanippides, Poet	6
Melanthius, Painter	4
Melas, Statuary	6
Melaſagoras, Hiſtorian	5
Meliſander, Poet	10
Meliſſus, Philoſopher	6
Memnon, Architect	6
Menœchmus, Statuary	6
Menœchmus, Mathematician	4
Menander, Poet	4

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Names and Profeſſions.	Cents. bef. C.
Menecrates, Phyſician	4
Menedemus, Philoſopher	4
Meneſicles, Architect	5
Meniſcus, Actor	4
Metagenes, Architect	5
Metagenes, Architect	4
Meton, Aſtronomer	5
Metrocles, Philoſopher	4
Metrodorus, Philoſopher	5
Metrodorus, Philoſopher	4
Micciades, Statuary	6
Micon, Painter	5
Mimnermus, Poet	6
Mneſiphilus, Orator	6
Monimus, Philoſopher	4
Myrmecides, Sculptor	5
Myron, Statuary	5
Myrtis, Poet	5
Myſon, one of the ſeven ſages	6
Myus, Engraver	5

N.

Naucrates, Rhetorician	4
Naucydes, Statuary	4
Nearchus, Navigator	4
Neoclitus, Mathematician	4
Neophron, Poet	4
Neſeas, Painter	5
Nicanor, Painter	5
Nicias, Painter	4
Nicobulus, Surveyor	4
Nicodorus, Legiſlator	5
Nicomachus, Phyſician	*

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Names and Professions.	Cents. bef. C.
Nicomachus, Painter	4
Nicophanes, Painter	4
Nicostratus, Actor	4
O.	
Ocellus, Philosopher	5
Oenopides, Philosopher	5
Onatas, Statuary	5
Oneficritus, Philosopher	4
Onomacritus, Legislator	10
Onomacritus, Poet	6
Orœbantius, Poet	*
Oxylus, Legislator	*
P.	
Palamedes, Poet	*
Pamphilus, Grammarian	4
Pamphilus, Painter	4
Pancenus, Painter	5
Panyasis, Poet	5
Parmenides, Philosopher	6
Parrhasius, Painter	4
Patroclus, Navigator	4
Patroclus, Statuary	4
Pausias, Painter	4
Pauson, Painter	5
Perellius, Statuary	5
Periander, Legislator	6
Pericles, Orator	5
Periclitus, Musician	8
Perillus, Founder	6
Phædon, Philosopher	4
Phænus, Astronomer	5

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Names and Profeſſions.	Cents. bef. C.
Phaleas, Politician	4
Phanias, Natural Philoſopher	4
Phanton, Philoſopher	4
Phæax, Architect	5
Phemius, Muſician	*
Phemonoe, Divineresſ	*
Pherecrates, Poet	5
Pherecydes, Philoſopher	6
Pherecydes, Hiſtorian	5
Phidias, Statuary	5
Phidon, Legiſlator	9
Philemon, Poet	4
Philetas, Critic	4
Philinus, Phyſician	4
Philip, Aſtronomer	4
Philiſtus, Orator	4
Philiſtion, Phyſician	4
Philolaus, Legiſlator	8
Philolaus, Philoſopher	4
Philon, Architect	4
Philoxenus, Poet	4
Phocion, Philoſopher	4
Phocylides, Poet	7
Phradmon, Statuary	5
Phryllus, Painter	5
Phrynichus, Poet	6
Phrynicus, Poet	5
Phrynon, Statuary	5
Phryxis, Muſician	5
Phyteus, Architect	4
Pindar, Poet	5
Piſander, Poet	8

Piſiſtratus,

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Names and Profeſſions.	Cents. bef. C.
Piſiſtratus, Editor of Homer	6
Pithon, Philoſopher	4
Pittacus, one of the ſeven Sages	6
Plato, Philoſopher	4
Plato, Poet	5
Podalirius, Phyſician	*
Polemon, Philoſopher	4
Polus, Actor	4
Polus, Rhetorician	5
Polybius, Phyſician	5
Polycides, Zoographer	4
Polycles, Statuary	4
Polycletus, Statuary	5
Polycrates, Rhetorician	5
Polygnotus, Painter	5
Polyidus, Mechanic	4
Polymneſtes, Philoſopher	4
Polymneſtes, Poet	9
Polyzelus, Hiſtorian	6
Porinus, Architect	6
Pratinas, Poet	5
Praxagoras, Phyſician	4
Praxilla, Poeteſs	5
Praxiteles, Statuary	4
Prodicus, Rhetorician	5
Pronapides, Poet	10
Protagoras, Philoſopher	5
Protogenes, Painter	4
Ptolomæus, Hiſtorian	4
Pyromachus, Statuary	4
Pythagoras, Philoſopher	6
Pythagoras, Statuary	5
Pytheas, Aſtronomer	4

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Names and Professions.	Cents. bef. C.
Pytheas, Orator	4
Pythodorus, Statuary	6
R.	
Rhipton, Poet	4
Rhœcus, Founder	7
S.	
Sacadas, Poet	6
Sapho, Poetess	7
Satyrus, Architect	4
Scopas, Statuary	4
Scylax, Navigator	5
Scyllis, Statuary	6
Silanion, Statuary	4
Simmias, Philosopher	4
Simmias, Poet	4
Simon, Statuary	5
Simonides, Poet	6
Simonides, Poet	5
Sisyphus, Poet	*
Socrates, Philosopher	5
Socrates, Statuary	5
Soidas, Statuary	6
Solon, one of the seven Sages	6
Somis, Statuary	5
Sophocles, Poet	5
Sophron, Poet	5
Softratus, Statuary	4
Sotades, Poet	4
Speusippus, Philosopher	4
Spintharus, Architect	6
Stesichorus, the elder, Poet	7
Stesichorus, the younger, Poet	5

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Names and Profeſſions.	Cents. bef. C.
Steſimbrotus, Hiſtorian	5
Sthenis, Statuary	4
Stilpo, Philoſopher	4
Stomius, Statuary	5
Stratis, Poet	5
Strato, Philoſopher	4
Suſarion, Buffoon	6
Syenneſis, Phyſician	4
T.	
Tectæus, Statuary	6
Teleclides, Poet	5
Telephanes, Muſician	4
Telephanes, Statuary	4
Teleſilla, Poeteſs	5
Teleſtes, Poet	5
Terpander, Poet	7
Thales, Legiſlator	10
Thales, Philoſopher	6
Thamyris, Muſician	*
Theætetus, Aſtronomer	5
Theagenes, Hiſtorian	5
Theano, Poeteſs	6
Theoclus, Statuary	4
Theodectes, Rhetorician	4
Theodorus, Actor	4
Theodorus, Founder	7
Theodorus, Mathematician	5
Theodorus, Philoſopher	4
Theodorus, Rhetorician	5
Theognis, Poet	6
Theomneſtus, Painter	4
Theophilus, Poet	5

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Names and Profeſſions.	Cents. bef. C.
Theophraſtus, Muſician	5
Theophraſtus, Philoſopher	4
Theopompus, Hiſtorian	4
Theopompus, Poet	5
Theramenes, Orator	5
Therimachus, Painter	4
Theſpis, Poet	6
Theſſalus, Phyſician	5
Theudius, Mathematician	4
Thraſias, Phyſician	4
Thraſymachus, Rhetorician	5
Thucydides, Hiſtorian	5
Timæus, Hiſtorian	4
Timæus, Philoſopher	4
Timagoras, Painter	5
Timanthes, Painter	4
Timarchus, Statuary	4
Timocharis, Aſtronomer	4
Timocreon, Poet	5
Timolaus, Philoſopher	4
Timoleon, Legiſlator	4
Timotheus, Muſician	4
Timotheus, Poet	4
Timotheus, Statuary	5
Tinichus, Poet	4
Tireſias, Poet	*
Tiſias, Rhetorician	5
Tiſicrates, Statuary	5
Tyrtæus, Poet	7

X.

Xanthus, Hiſtorian	6
Xanthus, Poet	5
Xenagoras, Ship-builder	4

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Names and Profeſſions.	Cents. bef. C.
Xenarchus, Poet	5
Xenocles, Architect	5
Xenocrates, Philoſopher	4
Xenocritus, Poet	8
Xenodamus, Poet	10
Xenomedes, Hiſtorian	6
Xenophanes, Philoſopher	6
Xenophilus, Philoſopher	4
Xenophon, Philoſopher	4

Z.

Zaleucus, Legiſlator	8
Zenodotus, Poet	4
Zeno, Philoſopher	5
Zeno, Philoſopher	4
Zeuxis, Painter	4
Zeuxis, Statuary	4
Zoilus, Rhetorician	4

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TABLE IV.

Roman Meaſures reduced to French (and Engliſh).

IT is neceſſary that we ſhould know the value of the Roman foot and mile, to enable us to aſcertain the value of the itinerary meaſures of the Greeks.

The French Royal foot is divided into 12 inches; each of which inches is again divided into 12 lines: thus the whole foot contains 1440 tenths of a line.

Tenths of a Line.	Inches.	Lines.
1440	12	—
1430	11	11
1420	11	10
1410	11	9
1400	11	8
1390	11	7
1380	11	6
1370	11	5
1360	11	4
1350	11	3
1340	11	2
1330	11	1
1320	11	—

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Tenths of a Line.	Inches.	Lines.
1315	10	$11\frac{5}{10}$
1314	10	$11\frac{4}{10}$
1313	10	$11\frac{3}{10}$
1312	10	$11\frac{2}{10}$
1311	10	$11\frac{1}{10}$
1310	10	11
1309	10	$10\frac{9}{10}$
1308	10	$10\frac{8}{10}$
1307	10	$10\frac{7}{10}$
1306	10	$10\frac{6}{10}$
1305	10	$10\frac{5}{10}$
1304	10	$10\frac{4}{10}$
1303	10	$10\frac{3}{10}$
1302	10	$10\frac{2}{10}$
1301	10	$10\frac{1}{10}$
1300	10	10
1299	10	$9\frac{9}{10}$
1298	10	$9\frac{8}{10}$
1297	10	$9\frac{7}{10}$
1296	10	$9\frac{6}{10}$
1295	10	$9\frac{5}{10}$
1294	10	$9\frac{4}{10}$
1293	10	$9\frac{3}{10}$
1292	10	$9\frac{2}{10}$
1291	10	$9\frac{1}{10}$
1290	10	9

The learned are not agreed on the number of tenths of a line which ſhould be aſſigned to the Roman foot; but I have choſen to follow M. D'Anville and others, who fix it at 1306, or 10 inches, $10\frac{6}{10}$ lines (11,5988 inches, Engliſh).

According to this eſtimation, the Roman pace, conſiſting of 5 feet, will contain 4 French Royal feet 6 inches 5 lines (4 feet 9,9940 inches, Eng.)

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The Roman mile, conſiſting of a thouſand paces, will contain 755 toiſes, 4 feet, 8 inches, 8 lines. But to avoid fractions I ſhall take it, with M. D'Anville, at 756 toiſes (1611 yards, or 7 furlongs 71 yards Engliſh).

As 8 ſtadia are uſually reckoned to the Roman mile, if we take the eighth part of 756 toiſes, the value of that mile, we ſhall have for the ſtadium 94½ toiſes (D'Anville Meſ. Itiner. p. 70.)

The Greeks had different kinds of ſtadia, but we here only ſpeak of the ordinary ſtadium known by the name of the Olympian.

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TABLE V.

Roman Feet reduced to French (and Engliſh) Feet.

Roman F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch. Dec.
1	0	10	$10\frac{6}{10}$	0	11,5988
2	1	9	$9\frac{2}{10}$	1	11,1976
3	2	8	$7\frac{8}{10}$	2	10,7964
4	3	7	$6\frac{4}{10}$	3	10,3952
5	4	6	5	4	9,9940
6	5	5	$3\frac{6}{10}$	5	9,5928
7	6	4	$2\frac{2}{10}$	6	9,1916
8	7	3	$0\frac{8}{10}$	7	8,7904
9	8	1	$11\frac{4}{10}$	8	8,3892
10	9	0	10	9	7,9880
11	9	11	$8\frac{6}{10}$	10	7,5868
12	10	10	$7\frac{2}{10}$	11	7,1856
13	11	9	$5\frac{8}{10}$	12	6,7844
14	12	8	$4\frac{4}{10}$	13	6,3832
15	13	7	3	14	5,9820
16	14	6	$1\frac{6}{10}$	15	5,5808
17	15	5	$0\frac{2}{10}$	16	5,1796
18	16	3	$10\frac{8}{10}$	17	4,7784
19	17	2	$9\frac{4}{10}$	18	4,3772

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Roman F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch. Dec.
20	18	1	8	19	3,9760
21	19	0	$6\frac{6}{10}$	20	3,5748
22	19	11	$5\frac{2}{10}$	21	3,1736
23	20	10	$3\frac{8}{10}$	22	2,7724
24	21	9	$2\frac{4}{10}$	23	2,3712
25	22	8	1	24	1,9700
26	23	6	$11\frac{6}{10}$	25	1,5688
27	24	5	$10\frac{2}{10}$	26	1,1676
28	25	4	$8\frac{8}{10}$	27	0,7664
29	26	3	$7\frac{4}{10}$	28	0,3652
30	27	2	6	28	11,9640
31	28	1	$4\frac{6}{10}$	29	11,5628
32	29	0	$3\frac{2}{10}$	30	11,1616
33	29	11	$1\frac{8}{10}$	31	10,7604
34	30	10	$0\frac{4}{10}$	32	10,3592
35	31	8	11	33	9,9580
36	32	7	$9\frac{6}{10}$	34	9,5568
37	33	6	$8\frac{2}{10}$	35	9,1556
38	34	5	$6\frac{8}{10}$	36	8,7544
39	35	4	$5\frac{4}{10}$	37	8,3532
40	36	3	4	38	7,9520
41	37	2	$2\frac{6}{10}$	39	7,5508
42	38	1	$1\frac{2}{10}$	40	7,1496
43	38	11	$11\frac{8}{10}$	41	6,7484
44	39	10	$10\frac{4}{10}$	42	6,3472
45	40	9	9	43	5,9460
46	41	8	$7\frac{6}{10}$	44	5,5448
47	42	7	$6\frac{2}{10}$	45	5,1436
48	43	6	$4\frac{8}{10}$	46	4,7424
49	44	5	$3\frac{4}{10}$	47	4,3412
50	45	4	2	48	3,9400
60	54	5	0	57	11,9280
70	63	5	10	67	7,9160

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Roman F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch. Dec.
80	72	6	8	77	3,9040
90	81	7	6	86	11,8920
100	90	8	4	96	7,8800
200	181	4	8	193	3,7600
300	272	1	0	289	11,6400
400	362	9	4	386	7,5200
500	453	5	8	483	3,4000
600	544	2	0	579	11,2800
700	634	10	4	676	7,1600
800	725	6	8	773	3,0400
900	816	3	0	869	10,9200
1000	906	11	4	966	6,8
2000	1813	10	8	1933	1,6
3000	2720	10	0	2899	8,4
4000	3627	9	4	3866	3,2
5000	4534	8	8	4832	10
6000	5441	8	0	5799	4,8
7000	6348	7	4	6765	11,6
8000	7255	6	8	7732	6,4
9000	8162	6	0	8699	1,2
10000	9069	5	4	9665	8
15000	13604	2	0	14498	6
20000	18138	10	8	19331	4

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TABLE VI.

Roman Paces reduced to French Toiſes (and Engliſh Yards).

I HAVE ſaid above that the Roman pace, containing 5 Roman feet, might be equal to about 4 French feet, 6 inches, 5 lines (4 feet 9,9940 inches Engliſh).

Roman Paces.	Toiſes.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch. Dec.
1	—	4	6	5	1	1	9,9940
2	1	3	0	10	3	0	7,9880
3	2	1	7	3	4	2	5,982
4	3	0	1	8	6	1	3,976
5	3	4	8	1	8	0	1,970
6	4	3	2	6	9	1	11,964
7	5	1	8	11	11	0	9,958
8	6	0	3	4	12	2	7,952
9	6	4	9	9	14	1	5,946
10	7	3	4	2	16	0	3,940
11	8	1	10	7	17	2	1,934
12	9	0	5	0	19	0	11,928
13	9	4	11	5	20	2	9,922
14	10	3	5	10	22	1	7,916
15	11	2	0	3	24	0	5,910

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Roman Paces.	Toiſes.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch. Dec.
16	12	0	6	8	25	2	3,904
17	12	5	1	1	27	1	1,898
18	13	3	7	6	28	2	11,892
19	14	2	1	11	30	1	9,886
20	15	0	8	4	32	0	7,880
21	15	5	2	9	33	2	5,874
22	16	3	9	2	35	1	3,868
23	17	2	3	7	37	0	1,862
24	18	0	10	0	38	1	11,856
25	18	5	4	5	40	0	9,850
26	19	3	10	10	41	2	7,844
27	20	2	5	3	43	1	5,838
28	21	0	11	8	45	0	3,832
29	21	5	6	1	46	2	1,826
30	22	4	0	6	48	0	11,820
31	23	2	6	11	49	2	9,814
32	24	1	1	4	51	1	7,808
33	24	5	7	9	53	0	5,802
34	25	4	2	2	54	2	3,796
35	26	2	8	7	56	1	1,790
36	27	1	3	0	57	2	11,784
37	27	5	9	5	59	1	9,778
38	28	4	3	10	61	0	7,772
39	29	2	10	3	62	2	5,766
40	30	1	4	8	64	1	3,760
41	30	5	11	1	66	0	1,754
42	31	4	5	6	67	1	11,748
43	32	2	11	11	69	0	9,742
44	33	1	6	4	70	2	7,736
45	34	0	0	9	72	1	5,730
46	34	4	7	2	74	0	3,724
47	35	3	1	7	75	2	1,718
48	36	1	8	0	77	0	11,712

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Roman Paces.	Toises.	Feet.	Inch.	Lines.	Yards.	Feet.	Inch. Dec.
49	37	0	2	5	78	2	9,706
50	37	4	8	10	80	1	7,700
51	38	3	3	3	82	0	5,694
52	39	1	9	8	83	2	3,688
53	40	0	4	1	85	1	1,682
54	40	4	10	6	86	2	11,676
55	41	3	4	11	88	1	9,670
60	45	2	1	0	96	1	11,640
70	52	5	5	2	112	2	3,580
80	60	2	9	4	128	2	7,520
90	68	0	1	6	144	2	11,460
100	75	3	5	8	161	0	3,400
200	151	0	11	4	322	0	6,8
300	226	4	5	0	483	0	10,2
400	302	1	10	8	644	1	1,6
500	377	5	4	4	805	1	5,0
600	453	2	10	0	966	1	8,4
700	529	0	3	8	1127	1	11,8
800	604	3	9	4	1288	2	3,2
900	680	1	3	0	1449	2	6,6
1000	755	4	8	8	1610	2	10
2000	1511	3	5	4	3221	2	8
3000	2267	2	2	0	4832	2	6
4000	3023	0	10	8	6443	2	4
5000	3778	5	7	4	8054	2	2
10000	7557	5	2	8	16109	1	4
20000	15115	4	5	4	32218	2	8
30000	22673	3	8	0	48328	1	0
40000	30231	2	10	8	64437	2	4
50000	37789	2	1	4	80547	0	8
100000	75578	4	2	8	161094	1	4
200000	151157	2	5	4	322188	2	8
300000	226736	0	8	0	483282	4	0
400000	302314	4	10	8	644376	5	4

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TABLE VII.

Roman Miles reduced to French Toiſes (and Engliſh Miles, &c.)

We have ſeen by the preceding table that, if we take the Roman pace at 4 feet, 6 inches, 5 lines, the Roman mile will contain 755 toiſes, 4 feet, 8 inches, 8 lines; but to avoid fractions we ſhall take it, with M. D'Anville, at 756 toiſes (1611 yards Eng.)

Roman Miles.	Toiſes.	Eng. Mil.	Fur.	Yards.
1	756	0	7	71
2	1512	1	6	142
3	2268	2	5	213
4	3024	3	5	64
5	3780	4	4	135
6	4536	5	3	206
7	5292	6	3	57
8	6048	7	2	128
9	6804	8	1	199
10	7560	9	1	50
11	8316	10	0	121
12	9072	10	7	192
13	9828	11	7	43
14	10584	12	6	114

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Roman Miles.	Toises.	Eng. Mil.	Fur.	Yards.
15	11340	13	5	185
16	12096	14	5	36
17	12852	15	4	107
18	13608	16	3	178
19	14364	17	3	29
20	15120	18	2	100
21	15876	19	1	171
22	16632	20	1	22
23	17388	21	0	93
24	18144	21	7	164
25	18900	22	7	15
26	19656	23	6	86
27	20412	24	5	157
28	21168	25	5	8
29	21924	26	4	79
30	22680	27	3	150
31	23436	28	3	1
32	24192	29	2	78
33	24948	30	1	149
34	25704	31	1	0
35	26460	32	0	71
36	27216	32	7	142
37	27972	33	6	213
38	28728	34	6	64
39	29484	35	5	135
40	30240	36	4	206
41	30996	37	4	57
42	31752	38	3	128
43	32508	39	2	199
44	33264	40	2	50
45	34020	41	1	121
46	34776	42	0	192
47	35532	43	0	43

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Roman Miles.	Toiſes.	Eng. Mil.	Fur.	Yards.
48	36288	43	7	108
49	37044	44	6	179
50	37800	45	6	30
100	75600	91	4	60
200	151200	183	0	120
300	226800	274	4	180
400	302400	366	1	20
500	378000	457	5	80
1000	756000	915	2	160

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TABLE VIII.

Grecian Feet reduced to French (and Engliſh) Feet.

WE have ſaid that the French foot is divided into 1440 tenths of a line, of which the Roman foot contained 1306.

The proportion of the Roman foot to the Grecian foot being as 24 to 25, we ſhall have for the latter 1360 tenths of a line, and a very ſmall fraction, which may be diſregarded. 1360 tenths of a line give 11 inches 4 lines.

Grecian F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch. Dec.
1	0	11	4	1	0,0786
2	1	10	8	2	0,1572
3	2	10	0	3	0,2358
4	3	9	4	4	0,3144
5	4	8	8	5	0,3930
6	5	8	0	6	0,4716
7	6	7	4	7	0,5502
8	7	6	8	8	0,6288
9	8	6	0	9	0,7074
10	9	5	4	10	0,7860
11	10	4	8	11	0,8646
12	11	4	0	12	0,9432

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Grecian F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch. Dec.
13	12	3	4	13	1,0218
14	13	2	8	14	1,1004
15	14	2	0	15	1,1790
16	15	1	4	16	1,2576
17	16	0	8	17	1,3362
18	17	0	0	18	1,4148
19	17	11	4	19	1,4934
20	18	10	8	20	1,5720
21	19	10	0	21	1,6506
22	20	9	4	22	1,7292
23	21	8	8	23	1,8078
24	22	8	0	24	1,8864
25	23	7	4	25	1,9650
26	24	6	8	26	2,0436
27	25	6	0	27	2,1222
28	26	5	4	28	2,2008
29	27	4	8	29	2,2794
30	28	4	0	30	2,3580
31	29	3	4	31	2,4366
32	30	2	8	32	2,5152
33	31	2	0	33	2,5938
34	32	1	4	34	2,6724
35	33	0	8	35	2,7510
36	34	0	0	36	2,8296
37	34	11	4	37	2,9082
38	35	10	8	38	2,9868
39	36	10	0	39	3,0654
40	37	9	4	40	3,1440
41	38	8	8	41	3,2226
42	39	8	0	42	3,3012
43	40	7	4	43	3,3798
44	41	6	8	44	3,4584
45	42	6	0	45	3,5370

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Grecian F.	Fr. Roy. F.	Inch.	Lines.	Eng. F.	Inch. Dec.
46	43	5	4	46	3,6156
47	44	4	8	47	3,6942
48	45	4	0	48	3,7728
49	46	3	4	49	3,8514
50	47	2	8	50	3,9300
100	94	5	4	100	7,86
200	188	10	8	201	3,72
300	283	4	0	301	11,58
400	377	9	4	402	7,44
500	472	2	8	503	3,3
600	566	8	0	603	11,16

According to this table, 600 Grecian feet give only 94 toiſes 2 feet 8 inches, inſtead of 94 toiſes 3 feet, at which we have eſtimated the ſtadium. This ſlight difference ariſes from our having, with M. D'Anville, to avoid fractions, taken the Roman mile at ſomewhat more, and the ſtadium at ſomewhat leſs, than its true value.

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TABLE IX.

Stadia reduced to French Toiſes, Roman Miles (and Engliſh Meaſures).

Stadia.	Fr. Toiſes.	Rom. Miles.	Eng. Mil.	Fur.	Yds. Dec.
1	94½	⅛	0	0	201,4278
2	189	¼	0	1	182,8556
3	283½	⅜	0	2	164,2834
4	378	½	0	3	145,7112
5	472½	⅝	0	4	127,1390
6	567	¾	0	5	108,5668
7	661½	⅞	0	6	89,9946
8	756	1	0	7	71,4224
9	850½	1⅛	1	0	52,8502
10	945	1¼	1	1	34,2780
11	1039½	1⅜	1	2	15,7058
12	1134	1½	1	2	217,1336
13	1228½	1⅝	1	3	198,5614
14	1323	1¾	1	4	179,9892
15	1417½	1⅞	1	5	161,4170
16	1512	2	1	6	142,8448
17	1606½	2⅛	1	7	124,2726
18	1701	2¼	2	0	105,7004
19	1795½	2⅜	2	1	87,1282

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Stadia.	Fr. Toises.	Rom. Miles.	Eng. Mil.	Fur.	Yds. Dec.
20	1890	$2\frac{1}{2}$	2	2	68,5560
21	$1984\frac{1}{2}$	$2\frac{5}{8}$	2	3	49,9838
22	2079	$2\frac{6}{8}$	2	4	31,4116
23	$2173\frac{1}{2}$	$2\frac{7}{8}$	2	5	12,8394
24	2268	3	2	5	214,2672
25	$2362\frac{1}{2}$	$3\frac{1}{8}$	2	6	195,6950
26	2457	$3\frac{2}{8}$	2	7	177,1228
27	$2551\frac{1}{2}$	$3\frac{3}{8}$	3	0	158,5506
28	2646	$3\frac{4}{8}$	3	1	139,9784
29	$2740\frac{1}{2}$	$3\frac{5}{8}$	3	2	121,4062
30	2835	$3\frac{6}{8}$	3	3	102,8340
35	$3307\frac{1}{2}$	$4\frac{3}{8}$	4	0	9,9730
40	3780	5	4	4	137,1120
45	$4252\frac{1}{2}$	$5\frac{6}{8}$	5	1	44,2510
50	4725	$6\frac{2}{8}$	5	5	171,390
55	$5197\frac{1}{2}$	$6\frac{7}{8}$	6	2	78,529
60	5670	$7\frac{1}{2}$	6	6	205,668
65	$6142\frac{1}{2}$	$8\frac{1}{8}$	7	3	112,807
70	6615	$8\frac{3}{8}$	8	0	19,946
75	$7087\frac{1}{2}$	$9\frac{3}{8}$	8	4	147,085
80	7560	10	9	1	54,224
85	$8032\frac{1}{2}$	$10\frac{5}{8}$	9	5	181,363
90	8505	$11\frac{1}{4}$	10	2	88,502
95	$8977\frac{1}{2}$	$11\frac{7}{8}$	10	6	215,641
100	9450	$12\frac{1}{2}$	11	3	122,780
200	18900	25	22	7	25,560
300	28350	$37\frac{1}{2}$	34	2	148,34
400	37800	50	45	6	51,12
500	47250	$62\frac{1}{2}$	57	1	173,90
600	56700	75	68	5	76,68
700	66150	$87\frac{1}{2}$	80	0	199,46
800	75600	100	91	4	102,24
900	85050	$112\frac{1}{2}$	103	0	5,02

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Stadia.	Fr. Toiſes.	Rom. Miles.	Eng. Mil.	Fur.	Yds. Dec.
1000	94500	125	114	3	127,80
2000	189000	250	228	7	35,6
3000	283500	375	343	2	163,4
4000	378000	500	457	6	71,2
5000	472500	625	572	1	199,0
6000	567000	750	686	5	106,8
7000	661500	875	801	1	14,6
8000	756000	1000	915	4	142,4
9000	850500	1125	1030	0	50,2
10000	945000	1250	1144	3	58
11000	1039500	1375	1258	6	185
12000	1134000	1500	1373	2	92
13000	1228500	1625	1487	5	219
14000	1323000	1750	1602	1	126
15000	1417500	1875	1716	5	33
16000	1512000	2000	1831	0	160
17000	1606500	2125	1945	4	67
18000	1701000	2250	2059	7	194
19000	1795500	2375	2174	3	101
20000	1890000	2500	2288	7	8

[The ſmall difference in the value of the Roman miles, in the high numbers, obſervable between this Table and Table VII. ariſes from the neglect of the fraction in the latter, which it ſeemed more neceſſary to retain here, both for accuracy, and to prevent a ſtill greater diſagreement. T.]

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TABLE X.

Stadia eſtimated in French Leagues of 2500 Toiſes each.

Stadia.	Leagues.	Toiſes.
1	—	94½
2	—	189
3	—	283½
4	—	378
5	—	472½
6	—	567
7	—	661½
8	—	756
9	—	850½
10	—	945
11	—	1039½
12	—	1134
13	—	1228½
14	—	1323
15	—	1417½
16	—	1512
17	—	1606½
18	—	1701
19	—	1795½
20	—	1890
21	—	1984½

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Stadia.		Leagues.	Toises.
22		—	2079
23		—	2173½
24		—	2268
25		—	2362½
26		—	2457
27		1	51½
28		1	146
29		1	240½
30		1	335
35		1	807½
40		1	1280
45		1	1752½
50		1	2225
55		2	197½
60		2	670
65		2	1142½
70		2	1615
75		2	2087½
80		3	60
85		3	532½
90		3	1005
95		3	1477½
100		3	1950
110		4	395
120		4	1340
130		4	2285
140		5	730
150		5	1675
160		6	120
170		6	1065
180		6	2010
190		7	455
200		7	1400

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Stadia.		Leagues.	Toises.
210	——	7	2345
220	——	8	790
230	——	8	1735
240	——	9	180
250	——	9	1125
260	——	9	2070
270	——	10	515
280	——	10	1460
290	——	10	2405
300	——	11	850
400	——	15	300
500	——	18	2250
600	——	22	1700
700	——	26	1150
800	——	30	600
900	——	34	50
1000	——	37	2000
1500	——	56	1750
2000	——	75	1500
2500	——	94	1250
3000	——	113	1000
4000	——	151	500
5000	——	189	——
6000	——	226	2000
7000	——	264	1500
8000	——	302	1000
9000	——	340	500
10000	——	378	——
11000	——	415	2000
12000	——	453	1500
13000	——	491	1000
14000	——	520	500
15000	——	567	——
16000	——	604	2000

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Stadia.	Leagues.	Toises.
17000	642	1500
18000	680	1000
19000	718	500
20000	756	——
25000	945	——
30000	1134	——
40000	1512	——
50000	1890	——
60000	2268	——
70000	2646	——
80000	3024	——
90000	3402	——
100000	3780	——
110000	4158	——
120000	4536	——
130000	4914	——
140000	5292	——
150000	5670	——
160000	6048	——
170000	6426	——
180000	6804	——
190000	7182	——
200000	7560	——
210000	7938	——
220000	8316	——
230000	8694	——
240000	9072	——
250000	9450	——
260000	9828	——
270000	10206	——
280000	10584	——
290000	10962	——
300000	11340	——
400000	15120	——

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TABLE XI.

Athenian Money reduced to French (and Engliſh).

I DO not mean to ſpeak of the gold or copper, but only of the ſilver, money of Athens; the value of the latter may eaſily be obtained from that of the former.

The talent was equal to	6000 drachmas.
The mina to	100 dr.
The tetradrachma to	4 dr.

And the drachma was divided into ſix oboli.

The value of the drachma cannot be preciſely aſcertained: the utmoſt we can do is, to approach it; and to this end it will be neceſſary to know its weight and fineneſs.

I have choſen to work on the tetradrachms, becauſe they are more common than the drachmas, their other multiples, or their ſubdiviſions.

Some literary perſons, on whoſe accuracy I can rely, were ſo obliging as to lend me their aſſiſtance in weighing a great number of theſe coins. I afterwards applied to M. Tillet, of the Academy of Sciences, Royal Aſſay-maſter *. I ſhall ſay nothing of his intelligence, his love of the public good, or his

* *Commiſſaire du Roi pour les Eſſais et Affinages des Monnoies.*

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zeal for the advancement of learning; but it is my duty to return him my thanks for having, at my requeſt, made an aſſay of ſome tetradrachms I had received from Athens, aſcertained their fineneſs, and compared their value with that of our money.

It will be proper to diſtinguiſh two kinds of tetradrachms: the more ancient, which were ſtruck till about the time of Pericles, and perhaps to the end of the Peloponneſian war; and thoſe which are poſterior to that æra. Both bear on one ſide the head of Minerva, and on the reverſe an owl. On the latter coins the owl ſtands on a vaſe; and they alſo bear monograms, or names; and ſometimes, though rarely, both.

1. *The more ancient tetradrachms.* Theſe are of a ruder workmanſhip, leſs in diameter, and thicker than the others. The reverſes exhibit traces more or leſs evident of the ſquare form given to money in the earlier ages.—See Mem. de l'Acad. des Bell. Lettr. tom. xxiv. p. 30.

Eiſenſchmid (De Ponder. et Menſ. ſect. 1, cap. 3) has publiſhed one which, as he aſſures us, weighed 333 grains (273½ grains Eng. Troy weight), which will give for the drachma 83¼ gr. (68½ gr. Eng.). We have weighed fourteen ſimilar coins, the greater part of which are in the cabinet of the king of France; and thoſe in the beſt preſervation have only given 324¼ grains. A like number are found in the Collection of Coins of Cities and States of the late Dr. Hunter (p. 48 et 49), the heavieſt of which weighs 265½ grains, which correſponds to 323½ French.

Thus we have, on the one hand, a coin which, according to Eiſenſchmid, weighed 333 grains; and on the other, twenty-eight coins, of which thoſe in the beſt preſervation weigh only 324. If this author did not commit a miſtake, if other tetradrachms ſhould be diſcovered of the ſame age and the ſame weight, we muſt allow that, on ſome occaſions, they increaſed them to 332 or 336 grains; but we ſhall add that, in general,

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they weighed only about 324; and as, in the ſpace of 2200 years, they muſt have loſt ſomething of their weight, we may eſtimate them at 328 grains, which will give 82 grains for the drachma.

It was neceſſary to aſcertain their fineneſs. M. Tillet made an aſſay of one which weighed 324 grains, and found that it was 11 deniers 20 grains fine*; and that the almoſt pure ſilver of which it conſiſted was intrinſically worth, according to the tarif price, 52 livres 14 ſols 3 deniers the marc.

"This tetradrachm," ſays M. Tillet, "was therefore "intrinſically worth 3 livres 14 ſols (3s. 1d.); whereas "324 grains of ſilver, of the value of the French crowns, are "only worth 3 livres 8 ſols (2s. 10d.).

"But the value of the ſilver in both caſes, conſidered as "money, and charged with the expences of fabrication, and "the right of ſeignorage, receives ſome augmentation above "that of unwrought metal; and hence it is that a marc of "ſilver, conſiſting of eight crowns of 6 livres and three pieces "of 12 ſous, is, by the authority of the ſovereign, rendered, "in commercial circulation, worth 49 livres 16 ſols, that is to "ſay, 1 livre 7 ſols more than another uncoined marc of the "ſame ſilver with the crowns." We muſt pay attention to this augmentation if we wiſh to know the true value of ſuch a tetradrachm in our preſent money.

It follows from the experiments and obſervations of M. Tillet, that a marc of tetradrachms each of the weight of 324 grains (266 gr. Eng.), and 11 deniers 20 grains fine, would now be worth in commerce 54 livres 3 ſols 9 deniers (2l. 5s. $1\frac{3}{4}$d); each tetradrachm 3 livres 16 ſols (3s. 2d.);

* The fineneſs of ſilver is eſtimated in France by deniers and grains: each denier contains 24 grains, and pure ſilver is ſaid to be 12 deniers fine. In the above metal therefore the alloy was $\frac{1}{12}$ part, or 3 dwt. 8 gr. in a pound of ſilver. T.

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each drachma 19 ſols (9½d); and the talent 5700 livres (237l. 10s.).

If the tetradrachm weigh 328 grains (269½ gr. Eng.), and the drachma 82, the latter will be worth 19 ſols and about 3 deniers, and the talent 5775 liv. (240l. 12s. 6d.) nearly.

If we take the tetradrachm at 332 grains (272½ gr. Eng.), the drachma, weighing 83 grains, will be worth 19 ſols and about 6 den. (9¾d.), and the talent nearly 5850 livres (243l. 15s.).

Eſtimating the weight of the tetradrachm at 336 grains (276 gr. Eng.), and that of the drachma at 84, the value of the latter will be 19 ſols 9 den. and the talent about 5925 liv. (246l. 17s. 6d.).

Laſtly, if we allow 340 grains (279 gr. Eng.) for the weight of the tetradrachm, and 85 for that of the drachma, the latter will be worth about 1 liv. (10d.), and that of the talent about 6000 liv. (250l.).

It is unneceſſary to remark that, if the tetradrachm be eſtimated at a leſs weight, the value of the drachma and the talent will diminiſh in proportion.

2. *Leſs ancient tetradrachms.* Theſe were current during four or five centuries, and are much more numerous than the preceding ones, from which they differ in the ſhape, workmanſhip, monograms, names of magiſtrates, and other peculiarities which their reverſes preſent; and eſpecially by the rich ornaments with which the head of Minerva is decorated. There is even reaſon to conjecture that the engravers deſigned this head from the celebrated ſtatue in the citadel of Athens. Pauſanias (lib. 1, cap. 24, p. 57) obſerves that, among other ornaments, Phidias had repreſented a griffin on each ſide of the helmet of the goddeſs; and this ſymbol is, in fact, ſeen on the tetradrachms which are poſterior to the time of that artiſt, but never on thoſe which are more ancient.

We have weighed above a hundred and ſixty of theſe tetra-

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drachms. The cabinet of the king of France contains more than a hundred and twenty. The heavieſt weigh 320 grains (263 gr. Eng.), but the number of theſe is very ſmall; the greater part only weigh 315, 314, 313, 312, 310, 306, &c. or a little more or leſs, according to the different degrees of their preſervation. There are ſome of a much inferior weight, becauſe they are of baſer metal.

From among more than ninety tetradrachms, deſcribed, with their weight, in the Collection of the Coins of Cities and States of the late Dr. Hunter, publiſhed with great care in England, ſeven or eight weigh more than 320 French grains; one among others, which bears the names of Mentor and Moſchion, weighs 271¾ grains Engliſh, or about 331 French; and this is the more remarkable, becauſe, of five other coins from the ſame cabinet, with the ſame names, the heavieſt does not weigh more than 318 French grains, and the lighteſt only 312, which is the ſame weight as that of a ſimilar coin in the cabinet of the king of France. I expreſſed my ſurpriſe at this to Mr. Combe, the editor of that excellent collection, who was ſo obliging as to examine anew the weight of the tetradrachm in queſtion, and found that it had been accurately given. This coin, however, proves that there was an augmentation in the weight of the money, which had no conſequences.

Though the greater part of the tetradrachms that are come down to us have been diminiſhed by the wear, and other accidents, we cannot but perceive, from a general inſpection, that the weight of the ſilver coin ſuffered a diminution. Was this ſucceſſive? At what limit did it ſtop? Theſe queries are difficult to reſolve; ſince, in coins of the ſame age, we ſometimes find a remarkable uniformity in the weight, and ſometimes a difference no leſs extraordinary. Of three tetradrachms which bear the names of Phanocles and Apollonius (Collection of Hunter, p. 54), one weighs 253 grains, the other 253¼, and the third 253¾ Engliſh Troy weight; or about 308⅓, 308¾,

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308⅓, 309 grains French; while nine others, with the names of Neſtor and Mnaſeas, diminiſh gradually from about 320 to about 310 French grains (ibid. p. 53).

Beſides the accidents which have diminiſhed the weight of all ancient coins, it appears that the Greek moneyers, being obliged to coin ſo many drachmas to the mina, or the talent, as ours are to ſtrike ſuch a number of twelve ſol pieces to the marc, were leſs attentive, than we are at preſent, to render the weight of each piece of money equal.

In this reſearch we are ſtopped ſhort by another difficulty. The Athenian tetradrachms have no date; and I know only one the fabrication of which can be referred to any determinate time. It was ſtruck by command of the tyrant Ariſtion, who, in the year 88 before Chriſt, having ſeized on Athens, was beſieged in that city by Sylla. It bears on one ſide the head of Minerva, and on the other a ſtar within a creſcent, as on the coins of Mithridates. Around this is the name of that prince, that of Athens, and that of Ariſtion. It is in the collection of Dr. Hunter. Mr. Combe, to whom I applied to obtain the weight of this coin, was ſo obliging as to aſcertain it at my requeſt, and to inform me that it weighs 254 grains Engliſh, which are equivalent to 309½½ grains French. Two other tetradrachms, from the ſame cabinet, on which the name of the ſame Ariſtion is found, together with two other names, weigh from 313 to 314 French grains.

Amid ſo many varieties, all of which I cannot here enumerate, I have judged it moſt adviſable to chooſe a mean. We have already ſeen that, before and in the time of Pericles, the weight of the drachma was 81, 82, and even 83 French grains. I imagine that in the following century, in which age I ſuppoſe Anacharſis to have travelled, it had fallen to 79 grains, which gives 316 grains for the tetradrachm. I take this for the ſtandard, becauſe it is neareſt the weight of

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the greater part of tetradrachms which are in the beſt preſervation.

It appears that when the weight of the tetradrachms was diminiſhed, they were alſo adulterated; but in confirmation of this ſuppoſition many trials cannot be made. M. Tillet has made an aſſay of two tetradrachms; one of which weighed 311 grains and about two-thirds, and the other 310$\frac{1}{12}$. The former was found to be 11 deniers, 12 grains fine; and conſequently had only $\frac{1}{24}$ part alloy; and the other was 11 deniers 9 grains fine.

Taking the weight of the tetradrachm at 316 grains, and ſuppoſing it 11 deniers 12 grains fine, M. Tillet eſtimates the value of the drachma to have been equivalent to 18 ſols (9d.) and a quarter of a denier of our money. We ſhall diſregard this fraction of the denier, and ſay that, taking theſe to have been, as they probably were, the true weight and fineneſs, the value of the talent was 5400 livres (225 l.). It is from this valuation that I have drawn up the following table. If, ſuppoſing the tetradrachm of the ſame fineneſs, we allow it to weigh only 312 grains; the drachma, which will then weigh only 78 grains, will be worth only 17 ſols 9 deniers (8$\frac{1}{2}$d), and the talent 5325 livres (221 l. 17s. 6d.). Thus diminiſhing or augmenting the weight of the drachma by a grain, diminiſhes or augments the value of that drachma by 3 deniers (half a farthing); and that of the talent by 75 livres (3l. 2s. 6d.), ſuppoſing the ſilver always of the ſame fineneſs.

To eſtimate the comparative value of the Athenian and our money to greater exactneſs, it would be neceſſary to compare the reſpective value of commodities. But I have found ſo many variations in the prices of thoſe of Athens, and ſo little aſſiſtance in ancient authors, that I have abandoned this deſign. Beſides, the table which I here give only required a general approximation to the true value.

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In it, as I have already ſaid, I ſuppoſe the drachma to weigh 79 grains, and to be 11 deniers 12 grains fine. The table is only relative to the ſecond kind of tetradrachms.

Drachmas.	Livres.	Sols.	£.	s.	d.
1	—	18	0	0	9
The obolus, the 6th part of the drach.	3		0	0	1½
2	1	16	0	1	6
3	2	14	0	2	3
4	3	12	0	3	0
5	4	10	0	3	9
6	5	8	0	4	6
7	6	6	0	5	3
8	7	4	0	6	0
9	8	2	0	6	9
10	9	0	0	7	6
11	9	18	0	8	3
12	10	16	0	9	0
13	11	14	0	9	9
14	12	12	0	10	6
15	13	10	0	11	3
16	14	8	0	12	0
17	15	0	0	12	9
18	16	4	0	13	6
19	17	2	0	14	3
20	18	0	0	15	0
21	18	18	0	15	9
22	19	16	0	16	6
23	20	14	0	17	3
24	21	12	0	18	0
25	22	10	0	18	9
26	23	8	0	19	6
27	24	6	1	0	3
28	25	4	1	1	0

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Drachmas.		Livres.	Sols.	£.	s.	d.
29	——	26	2	1	1	9
30	——	27	0	1	2	6
31	——	27	18	1	3	3
32	——	28	16	1	4	0
33	——	29	14	1	4	9
34	——	30	12	1	5	6
35	——	31	10	1	6	3
36	——	32	8	1	7	0
37	——	33	6	1	7	9
38	——	34	4	1	8	6
39	——	35	2	1	9	3
40	——	36	0	1	10	0
41	——	36	18	1	10	9
42	——	37	16	1	11	6
43	——	38	14	1	12	3
44	——	39	12	1	13	0
45	——	40	10	1	13	9
46	——	41	8	1	14	6
47	——	42	6	1	15	3
48	——	43	4	1	16	0
49	——	44	2	1	16	9
50	——	45	0	1	17	6
51	——	45	18	1	18	3
52	——	46	16	1	19	0
53	——	47	14	1	19	9
54	——	48	12	2	0	6
55	——	49	10	2	1	3
56	——	50	8	2	2	0
57	——	51	6	2	2	9
58	——	52	4	2	3	6
59	——	53	2	2	4	3
60	——	54	0	2	5	0
61	——	54	18	2	5	9

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Drachmas.		Livres.	Sols.	£.	s.	d.
62	——	55	16	2	6	6
63	——	56	14	2	7	3
64	——	57	12	2	8	0
65	——	58	10	2	8	9
66	——	59	8	2	9	6
67	——	60	6	2	10	3
68	——	61	4	2	11	0
69	——	62	2	2	11	9
70	——	63	0	2	12	6
71	——	63	18	2	13	3
72	——	64	16	2	14	0
73	——	65	14	2	14	9
74	——	66	12	2	15	6
75	——	67	10	2	16	3
76	——	68	8	2	17	0
77	——	69	6	2	17	9
78	——	70	4	2	18	6
79	——	71	2	2	19	3
80	——	72	0	3	0	0
81	——	72	18	3	0	9
82	——	73	16	3	1	6
83	——	74	14	3	2	3
84	——	75	12	3	3	0
85	——	76	10	3	3	9
86	——	77	8	3	4	6
87	——	78	6	3	5	3
88	——	79	4	3	6	0
89	——	80	2	3	6	9
90	——	81	0	3	7	6
91	——	81	18	3	8	3
92	——	82	16	3	9	0
93	——	83	14	3	9	9
94	——	84	12	3	10	6
95	——	85	10	3	11	3

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Drachmas.		Livres.	Sols.	£.	s.	d.
96	———	86	8	3	12	0
97	———	87	6	3	12	9
98	———	88	4	3	13	6
99	———	89	2	3	14	3
100 drachmas	or 1 mina	90	0	3	15	0
200 dr.	or 2 m.	180	0	7	10	0
300 dr.	or 3 m.	270	0	11	5	0
400 dr.	or 4 m.	360	0	15	0	0
500 dr.	or 5 m.	450	0	18	15	0
600 dr.	or 6 m.	540	0	22	10	0
700 dr.	or 7 m.	630	0	26	5	0
800 dr.	or 8 m.	720	0	30	0	0
900 dr.	or 9 m.	810	0	33	15	0
1000 dr.	or 10 m.	900	0	37	10	0
2000 dr.	or 20 m.	1800	0	75	0	0
3000 dr.	or 30 m.	2700	0	112	10	0
4000 dr.	or 40 m.	3600	0	150	0	0
5000 dr.	or 50 m.	4500	0	187	10	0

6000 dr. or 60 minæ make the talent.

Talents.	Livres.	£.
1	5400	225
2	10800	450
3	16200	675
4	21600	900
5	27000	1125
6	32400	1350
7	37800	1575
8	43200	1800
9	48600	2025
10	54000	2250
11	59400	2475
12	64800	2700

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Talents.	Livres.	£.
13	70200	2925
14	75600	3150
15	81000	3375
16	86400	3600
17	91800	3825
18	97200	4050
19	102600	4275
20	108000	4500
25	135000	5625
30	162000	6750
40	216000	9000
50	270000	11250
60	324000	13500
70	378000	15750
80	432000	18000
90	486000	20250
100	540000	22500
200	1080000	45000
300	1620000	67500
400	2160000	90000
500	2700000	112500
600	3240000	135000
700	3780000	157500
800	4320000	180000
900	4860000	202500
1000	5400000	225000
2000	10800000	450000
3000	16200000	675000
4000	21600000	900000
5000	27000000	1125000
6000	32400000	1350000
7000	37800000	1575000
8000	43200000	1800000
9000	48600000	2025000
10000	54000000	2250000

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TABLE XII.

Grecian Weights reduced to French (and Engliſh).

THE Attic talent weighed 60 minæ, or 6000 drachmas. We take the weight of the drachma at 79 French grains. With us the gros contains 72 grains, the ounce 8 gros or 576 grains, the marc 8 ounces or 4608 grains, and the pound 2 marcs or 9216 grains.

Drachmas.	French Weight. Oz.	Gros.	Grains.	Eng. Troy Weight. Oz.	Dwt.	Gr. D.
1	—	1	7	—	2	16,9
2	—	2	14	—	5	9,8
3	—	3	21	—	8	2,7
4	—	4	28	—	10	19,6
5	—	5	35	—	13	12,5
6	—	6	42	—	16	5,4
7	—	7	49	—	18	22,3
8	1	0	56	1	1	15,2
9	1	1	63	1	4	8,1
10	1	2	70	1	7	1,0
11	1	4	5	1	9	17,9
12	1	5	12	1	12	10,8
13	1	6	19	1	15	3,7
14	1	7	26	1	17	20,6
15	2	0	33	2	0	13,5
16	2	1	40	2	3	6,4

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Drachmas.	Oz.	Gros.	Grains.	Oz.	Dwt.	Gr. D.
17	2	2	47	2	5	23,3
18	2	3	54	2	8	16,2
19	2	4	61	2	11	9,1
20	2	5	68	2	14	2,0
21	2	7	3	2	16	18,9
22	3	0	10	2	19	11,8
23	3	1	17	3	2	4,7
24	3	2	24	3	4	21,6
25	3	3	31	3	7	14,5
26	3	4	38	3	10	7,4
27	3	5	45	3	13	0,3
28	3	6	52	3	15	17,2
29	3	7	59	3	18	10,1
30	4	0	66	4	1	3,0
31	4	2	1	4	3	19,9
32	4	3	8	4	6	12,8
33	4	4	15	4	9	5,7
34	4	5	22	4	11	22,6
35	4	6	29	4	14	15,5
36	4	7	36	4	17	8,4
37	5	0	43	5	0	1,3
38	5	1	50	5	2	18,2
39	5	2	57	5	5	11,1
40	5	3	64	5	8	4,0
41	5	4	71	5	10	20,9
42	5	6	6	5	13	13,8
43	5	7	13	5	16	6,7
44	6	0	20	5	18	23,6
45	6	1	27	6	1	16,5
46	6	2	34	6	4	9,4
47	6	3	41	6	7	2,3
48	6	4	48	6	9	19,2
49	6	5	55	6	12	12,1
50	6	6	62	6	15	5,0

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Drachmas.	Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr.
60	—	1	0	1	60	—	8	2	6
70	—	1	1	4	58	—	9	9	7
80	—	1	2	7	56	—	10	16	8
90	—	1	4	2	54	1	0	3	9
100 {Drach. or one Mina.}	—	1	5	5	52	1	1	10	10
2	1	1	3	3	32	2	3	0	20
3	2	1	1	1	12	3	4	11	6
4	3	0	6	6	64	4	6	1	16
5	4	0	4	4	44	5	7	12	2
6	5	0	2	2	24	6	9	2	12
7	6	0	0	0	4	7	10	12	22
8	6	1	5	5	56	9	0	3	8
9	7	1	3	3	36	10	1	13	18
10	8	1	1	1	16	11	3	4	4
11	9	0	6	6	68	12	4	14	14
12	10	0	4	4	48	13	6	5	0
13	11	0	2	2	28	14	7	15	10
14	12	0	0	0	8	15	9	5	20
15	12	1	5	5	60	16	10	16	6
16	13	1	3	3	40	18	0	6	16
17	14	1	1	1	20	19	1	17	2
18	15	0	6	7	0	20	3	7	12
19	16	0	4	4	52	21	4	17	22
20	17	0	2	2	32	22	6	8	8
21	18	0	0	0	12	23	7	18	18
22	18	1	5	5	64	24	9	9	4
23	19	1	3	3	44	25	10	19	14
24	20	1	1	1	24	27	0	10	0
25	21	0	6	7	4	28	2	0	10
26	22	0	4	4	56	29	3	10	20
27	23	0	2	2	36	30	5	1	6
28	24	0	0	0	16	31	6	11	16
29	24	1	5	5	68	32	8	2	2

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Minæ		Liv.	Mar.	Oz.	Gros.	Grains.	Lib.	Oz.	Dwt.	Gr.
30		25	1	3	3	48	33	9	12	12
35		30	0	0	0	20	39	5	4	14
40		34	0	4	4	64	45	0	16	16
45		38	1	1	1	36	50	8	8	18
50		42	1	5	6	8	56	4	0	20
60	{Minæ or one Tal.}	51	0	6	7	24	67	7	5	0
2		102	1	5	6	48	135	2	10	0
3		154	0	4	6	0	202	9	15	0
4		205	1	3	5	24	270	5	0	0
5		257	0	2	4	48	338	0	5	0
6		308	1	1	4	0	405	7	10	0
7		360	0	0	3	24	473	2	15	0
8		411	0	7	2	48	540	10	0	0
9		462	1	6	2	0	608	5	5	0
10		514	0	5	1	24	676	0	10	0
20		1028	1	2	2	48	1352	1	0	0
30		1542	1	7	4	0	2028	1	10	0
40		2057	0	4	5	24	2704	2	0	0
50		2571	1	1	6	48	3380	2	10	0
60		3085	1	7	0	0	4056	3	0	0
70		3600	0	4	1	24	4732	3	10	0
80		4114	1	1	2	48	5408	4	0	0
90		4628	1	6	4	0	6084	4	10	0
100		5143	0	3	5	24	6760	5	0	0
500		25716	0	2	2	48	33802	1	0	0
1000		51432	0	4	5	24	67604	2	0	0
2000		102864	1	1	2	48	135208	4	0	0
3000		154296	1	6	0	0	202812	6	0	0
4000		205729	0	2	5	24	270416	8	0	0
5000		257161	0	7	2	48	338020	10	0	0
10000		514322	1	6	5	24	676041	8	0	0

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